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A SERMON IN STONE

One of the characteristics of a Gothic Church is its intellectuality. Everything in and about the structure should mean something. Everything should have a purpose. Every part of the building should function; that is, there should be no sham, no pretense, no idle columns loafing around without doing any work, no simulated ornament for the mere purpose of ornament.

With this firmly grasped, the first requisite of Mr. Carlton Strong, the architect of the Sacred Heart Church, Pittsburgh, was to design it from the inside out. This is the rational way to do it, but it is by no means the usual way. Too often, we see a beautiful design that will not build or function without much engineering revision. The Sacred Heart Church was planned to serve a specific purpose and to fulfill certain functions. That was uppermost in the mind of the architect and everything else was subservient to it, it being evident that if a building served its purpose well and faithfully and honestly and sincerely, it could not help but be beautiful. Hence there was no effort to make a lovely picture or an impressive mass, the whole scope and purpose being to design a practical building in which the liturgy of the Catholic Church could be carried out appropriately and with becoming dignity.

Perhaps no Church edifice in modern times has had expended upon it so much time, so much thought and study, so much love and labor on the part of theologians in this country and in Europe, nor has there ever in this country been such scholarly collaboration lavished upon its design, its plan, its symbolism and its execution. Every inch of its fabric has a hidden symbolic meaning.

Woven into the design was an effort to teach the doctrines of the Church wherever possible, and to stress the great mysteries of religion at every opportunity. One of these root ideas is that the Catholic Church is the Ark of salvation. Hence all the way through the building, in the design of the structure, in its ornamentation there is the fundamental idea of the Ship. At the entrance doors there will be statues of Noah and his Ark and Peter and his Bark to typify the unity of religion throughout the ages, and to link up the Old Law and the New Law as the unique Ark of salvation.

The Bark of Peter, the Chief Fisherman, was the ordinary pulpit from which Christ was accustomed to address the multitude who constantly crowded about Him; it was his customary means of locomotion from place to place along the shores of the Lake of Genesareth; it was not infrequently the place whereon he rested his weary head after the day's strenuous toil. The fisherman's bark was the stage whereon were enacted some of the sublimest miracles that the Gospel records have transmitted to us, and it was to his amazed fisher folk that Christ came walking tranquilly across the tumbling billows of the main.

The very Nave of the Church from the Latin word "navis" means a ship, and it is long and narrow like a ship while the lofty wood trusses which support the roof resemble the reversed hull of the ship. The lanterns in the Nave and elsewhere throughout the Church are ship's lanterns, the glass being the Fresnel lens used in all lighthouses and on all ocean liners which symbolizes the Church lighting the soul through the dark pathways of life.

The sculptured stone decorations in the Sanctuary will be absolutely unique. There is nothing like them in the world, although a hint and a far off memory may be found in one of the gorgeous old world Churches in Rouen. The fundamental idea will be the fisherman's net, so prominently mentioned in the Gospels. We can scarcely open a page of the inspired text without meeting some reference to Christ in relation to fish, to fishing, or to fishermen's nets. At one time He compares the kingdom of heaven to a net let down into the dark heaving ocean. Many of the Apostles were fishermen, and Christ told them later on they would become fishers of men. When some

of them were summoned to follow the Master, we are told they straightway left their fishing nets and became the loving and loyal disciples of our Savior. Everywhere throughout the Gospel we meet the Apostles either mending their nets, or washing their nets, or launching their nets out into the heaving deep, or dragging their nets through the waves weighted with a miraculous draught of fishes, or bringing their nets ashore filled to the breaking point with a great multitude of the fishy inhabitants of the briny deep.

Hence the central theme of the sculptured decoration being a fisherman's net with its intertwined ropes, and with the beautiful Gothic tracery of the Sanctuary being filled with all manner of fishes, swimming in the rippling deep, it recalls the thrilling pages of the New Testament, and carries the mind back again to the dim distance of the earliest antiquity, back to the days of Christ and the Apostles, when they, living the hard and laborious lives of the fisher folk of Galilee, wished to inculcate the great lesson that the Church founded by Christ is to be constantly fishing for human souls; that it is a vast missionary society; that it must never cease until all are gathered into the net; that its one and only purpose is to bring out of this pulsing, rushing world, all manner of fishes, that is, human beings, raised to a supernatural state, and made for eternal life.

The fish, too, is an age-old symbol of the Divinity of Christ. The word "fish" in the Greek language, is IKTHUS. In the days of the early martyrs, and when the Catacombs were the burial places of the primitive Christians of the first three centuries, who purchased their faith with their life's blood, the fish was the secret sign by which they were known to each other; it was the pass word to their assemblies, the sesame to their religious gatherings. The word IKTHUS contains the first letters of the sentence, "JESUS CHRIST, SON OF GOD, SAVIOUR." This is why we find the fish symbol so prominently and so emphatically displayed in the secret chapels for the persecuted living, and in the last resting places of the martyred dead in the underground cemeteries of Rome, and in the varied expressions of Christian art in the first three centuries. The early Catholics wore the fish as amulets and bracelets and ear rings, and in other jewelled forms, many of which can be seen and

studied today in the greatest of all Christian museums in the Vatican. They stamped it on the bricks with which they erected their houses; they carved it on their tomb stones; they painted it on their walls; they frescoed their chapels with its revealing message; they hammered it in glass; they stamped it on their lamps of olive oil, and in a hundred ways they manifested the deep hold its symbolic and mystic meaning had for them, for it proclaimed in trumpet tones their abiding faith in the very central doctrine of Catholicity, the Divinity of Our Lord and Savior Jesus Christ.

The entrance doors themselves symbolize the three virtues of Faith, Hope and Charity, and as the greatest of these is Charity it is symbolized by the great central doorway. The niches for statues on the exterior of the Church are reserved for the figures of the Old Law: Moses, David, Melchisedec and Malachais, the latter holding the great prophetic scroll in his hand telling of the Mass from the rising of the Sun to the going down thereof, and pointing inside the Church where his stupendous prophecy is being daily fulfilled.

The middle aisle of the Church is paved with 62 symbolic representations of all the virtues taken from the *Summa Theologica* of St. Thomas Aquinas, the symbols being such as the Scales for Justice, the Anchor for Hope, etc. These virtues are in orderly progression beginning with the intellectual virtues at the door, then the moral virtues and ending with the theological virtues at the altar. This was done for the purpose of stimulating the congregation to practice these virtues whose symbols they see in the aisle every time they enter or leave the Church.

The massive buttresses and their mighty springing troops of ordered arches of glorious stone in the aisles recall the great religious orders of the Church because throughout the ages they have been the very buttress of the Church. The passage aisles are lined with sculptured panels of the saints to call to mind the great heroes and heroines, the maids and matrons, the martyrs, confessors and bishops of Christian history. The Nave is lined with 28 sculptured panels depicting the leaders of all the fine and liberal arts. It is one of the notable galleries of sculpture in the world. It shows that the greatest painter, the greatest poet, the greatest sculptor, the greatest architect, great-

est musician, the greatest lawyer, the greatest discoverer, indeed the greatest in every department of the human mind were all Catholics. The purpose of this sculptured gallery is to make the members of the congregation thrill with solemn pride when they reflect on the achievement of their ancestors of the faith, and to stimulate them to high endeavor in their own age and generation.

The huge timbered trusses that support the lofty roof have at their base exquisite carved wood statues of the Apostles, fitting in admirably with the architectural and structural scheme, and calling to mind that the Apostles are the Torchbearers of Faith and the very support of the entire fabric of Christianity.

The stained glass, of medieval pattern, and twinkling with a barbaric burst of splendor like a rainbow dripping jewels, is intended to fill the eye with sparkling color, and lead it captive to God, the source of beauty. The storied medallions tell in quivering glass the multiplied proofs of the divinity of Christ, and of the history of Christ as continued in His Church.

The Stations of the Cross, too, are symbolic. They are emphatically wooden crosses, because Christ died on a tree, and the wood is not suppressed nor lost in a maze of marble or bronze, but is frankly evident and touched with color at salient points. It is carved in the well known linen fold, representing the shroud of Christ; the circle represents the crown of thorns; the projecting tangents symbolize the nails of the Passion, the carved Rose is the symbol of martyrdom, while the intertwined decoration of wheat and grapes recalls Christ Who was crushed and bruised for our sins.

A Gothic building more than other structures links up the Old Law to the New Law, and the Sacred Heart Church in Pittsburgh by having its liturgical choir in the proper place recalls the Temple of Jerusalem built under the inspiration of a divine architect. In the Temple of Jerusalem there was the Holy of Holies, the Holy Place, the Porches, the Tower over the crossing, and the various Fore-Courts. Growing out of this quite simple plan the great master builders of the middle ages developed the Gothic Church. They put the Sanctuary in the Holies and the Choir in the Holy Place; they made the Transepts take the place of the Porches while the Tower occupied its

traditional place over the Crossing. As architecture developed, the various Fore-Courts which were occupied by the faithful, the catechumens and the penitents became, when roofed over, the Nave which took the place of the Court of the Faithful, while the vestibule occupied the place of the Court of the Catechumens and the penitents were put in the outer approaches to the Church. Thus a Gothic Church contains within itself the architectural and liturgical development of both the Old and the New Law throughout all of recorded history.

The Sacred Heart Church, Pittsburgh, has countless other lessons to teach besides those of theology and history; lessons of economy, of simplicity, of honesty, of sincerity, of thoroughness, of sacrifice, of patience, of poverty, of good manners. Situated magnificently on one of the great highways of the city, and on perhaps its fairest site, where thousands pass it all day long and throughout the night, even though all else be silent, it will speak to these unchurched multitudes an unspoken word for God. It will be a sermon in stone, an expression of Catholic teaching, a compendium of Christian virtues, proclaiming in trumpet tones to this modern unbelieving age the sublime mysteries of the ancient, holy Catholic, Apostolic and Roman faith.

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NORMAL METHODS AND TEACHER TRAINING

How can I best convey instruction to my class? How can I best give my pupils training in moral and religious conduct? How can I best provide conditions for their mental and moral development and thus prepare them to take their place in life?

Undoubtedly these questions are uppermost in the minds of thousands of Catholic teachers now, as they have been in the minds of earnest teachers of every age and every nation. Some individual teachers of experience through experimentation, through trial and error, have found a method which harmonized with their own personality and knowledge, and they have achieved success. In Religious Congregations, from the days of St. Benedict to the present time, the results of such successful experiences on the part of the members have been handed down from generation to generation, have been developed and perfected and adapted to changing conditions, and constitute the "traditions" of the teaching community. These methods and traditions were, and are still, given to the candidates of the Order during their Novitiate days, and hence it is quite accurate to say that the Novitiates of the Teaching Orders were the first Normal Schools.

Not until 1581, however, did any one conceive the idea of a Normal School in the modern meaning of the term, nor was such a school established until St. John Baptist de la Salle founded one in 1684. The course of study in this earliest Normal School consisted of Catechism, reading, penmanship, grammar, spelling, arithmetic, and plain chant. But St. John Baptist, with the wisdom characteristic of the saints, added to this the maxims of Christian pedagogy and spiritual cultivation through prayer, meditation, spiritual reading, and conferences.

Not only throughout Europe but also in America did the normal school idea spread. In 1802, in Detroit, Michigan, the first Catholic Normal School in the United States was opened in the pastoral residence of the Reverend Gabriel Richard which thus antedates by thirty-five years the first public normal school in the country. "Like the priest or the physician," wrote Rt. Reverend Bishop Spalding in 1890, "the teacher must have

special training, and there must be teachers' seminaries, just as there are theological and medical colleges." This everyone admits today. To have been operated upon by a surgeon does not qualify one to practice surgery; to have been a defendant does not insure success in pleading a cause; to have been taught is no guarantee that one can teach.

It is in the teacher-training institution that the young teacher will learn how to prepare and how to impart her lessons; how to pass from the easy to the more difficult, from the simple to the complex, from the known to the related unknown truth; how to review subject matter until it is known and mastered; how to awaken interest and how to stimulate thought. There she will learn how each faculty of the soul may be best cultivated; how memory may be exercised and improved; how judgment, taste, sentiment may be formed and refined; how the will may be trained and strengthened. There, too, she will learn classroom discipline; order, punctuality, cleanliness, exactitude. She will learn there to study character and how to develop it. There she will learn when to be indulgent and when to be severe; she will learn always to try to be firm and even-tempered, impartial and optimistic.

The task of training a teacher is no easy one. It is true, we have before our mind's eye and for our guidance, the greatest Teacher the world has ever known or will ever know, our Divine Savior Himself. Every Catholic Teachers' College worthy of the name draws its principles of pedagogy and of method primarily from the New Testament and considers that too much time and care cannot be expended on the modeling of the prospective teacher upon the great Exemplar. In Him, the Ideal Teacher, we find a strong personality, a stainless life, a complete mastery of the truths to be imparted, a thorough knowledge of the human heart and mind, and perfect teaching ability. With this Divine Light as a guide, we shall presume to discuss the task of training teachers under these three aspects: (1) Character Formation or Religious and Moral Development; (2) Knowledge or Intellectual Enlargement; and (3) Teaching Skill or Professional Training.

Fortunately for Catholic Sisters' Colleges and Training Schools, a goodly share of the religious and moral formation

of the students has been taken care of by the Religious Communities in their Novitiates. This Religious formation develops personality in a way in which no state institution could possibly hope to improve personality, all their endowments and chairs and personnel committees, their vocational guidance departments and teacher placement and follow-up committees notwithstanding. Much is written today about the importance of personality in the teacher. At times the treatment of the topic is emotional rather than rational; idealistic rather than practical; calculated to arouse admiration rather than imitation. At times teachers in service as well as teachers in training lay down these glowing accounts of the achievements of a magnetic personality with a feeling akin to "What's the use?" In discussing the personality of the teacher it is worthwhile distinguishing between genuine, solid traits of character which can be acquired and improved as long as life lasts, and showy, winning, perhaps tantalizing personalities. The latter are innate qualities which render their possessors more naturally attractive without always adding substantially to their permanent influence for good. An overpowering personality, even unconsciously, may work to the detriment of pupils by acting as a substitute for character in those who are swayed by such leadership. What will happen when the child is no longer surrounded by such magnetic people? The kind of personality which teacher-training should seek to develop would seem to be of the same type as that which our Religious Novitiates seek to develop: a character dominated by self-control and self-discipline on a supernatural level. She who hopes to occupy a place among the candidates for teachers in our parish schools or academies should learn to control her voice, her emotions, her activities, her mental processes, her subject matter. She should be trained to accuracy, reliability, responsibility. She should be trained for self-reliance, open-mindedness, initiative, optimism. Above all, she should have learned that in all this the one great Pattern and Motive is Christ, the same yesterday, today, and forever.

But even the best dispositions in the world, even the call of God to a Religious teaching community, does not suffice to make the teacher. "God gives the vocation but knowledge comes

through hard and persistent study in the spirit of that vocation." The teacher needs a real grasp of, and familiarity with, her subject matter. Inadequate knowledge, rather than anything else, is often the cause of poor presentation. It is only a well rounded-out knowledge of a subject that will beget freedom in handling it, confidence in facing a class, and ability in directing the pupils' work. No amount of personality or of technical skill will substitute for knowledge. If we do not get results from our instruction, let us say in arithmetic or grammar, it would be worth knowing whether it is our temperament, our method of presentation, or our own meager stock of information which is most at fault.

The teacher must first of all know her subject, and know it sufficiently well to have some enthusiasm for it. She must be convinced of its worthwhileness and must know its educational values and possibilities. She should not teach up to the very edge of her knowledge but she should be able to view what she teaches, though this be only the A B C's, from the eminence obtained through a liberal education. She needs to know much more of her subject and of related subjects than she will ever be called upon to teach, and beyond all this she needs a trained intellect; she needs mental power. She must not only acquire new ideas, but she must compare ideas, systematize her knowledge, see new truth in its proper relationship. For this end, the mere multiplication of courses of study will not suffice, nor will the lengthening of the courses, ipso facto, give better results. What we need is to give to each subject its greatest possible educational value. We need to master our knowledge, to digest our facts; we need to get away from a mere smattering of every branch under the sun and a mastery of none. But such learning cannot come without exertion, attention, concentration, toil. Educating the mind does not mean amusing or refreshing the mind. Educating the mind means more than mental diversion. Knowledge must not be passively received. Hence mere lecturing, oratorical display, stimulation, are out of place as ordinary means of educating. We need methodical and laborious teaching—patient, persevering study. Loading one's mind with a score of subjects for an examination, having so much to study that one does not have time to think, "devouring premiss and conclusion together with indiscriminate greediness, holding whole

sciences on faith, and committing demonstration to memory," this is not education but this perhaps gives truth to the saying, "A little knowledge is a dangerous thing."

To secure this two-fold end on the intellectual side,—mastery of the subject matter to be taught and a trained mind capable of further self-development,—a teacher-training institution should provide courses in the branches ordinarily taught in the grades and High Schools, and also courses in these subjects best adapted to form the mind to habits of mental precision, thoroughness, and generalized principles of thought.

To meet the first end there should be subject matter courses in at least Religion, arithmetic, English grammar, history, and geography. These courses should be put on an equal footing with other collegiate courses and not be mere "reviews" of seventh and eighth grade work. A teacher's knowledge of these so-called elementary subjects should surely be greater than the knowledge she obtained in childhood. The source of water supply must be higher than the fountain. "He who teaches all he knows teaches more than he knows." Not only should these courses be of such caliber as to rank as college courses and merit college credit, but they should be presented from a teacher's viewpoint; that is, they should be so presented as to give an understanding of the logical development of the subject, a recognition of the various types of exercises necessary to bring out its full educational value, and to indicate procedures adapted to the subject matter. In this way we stress content and indicate devices for teaching it.

To meet the second need, namely, a trained mind, some of those subjects should be offered, and even required, which demand exactness, judgment. Religion, philosophy, languages, mathematics, and science readily suggest themselves here. The primary object of these courses is the truth with which they deal, and it may be objected that the teacher's calling is not to become a linguist, a mathematician, a scientist; that her calling is higher, to teach God's little ones. Very true, and if these subjects are properly taught they may yield results of more lasting value to the teacher as a teacher, than the mere accumulation of facts, for she will have cultivated habits of mind which for her are invaluable: habits of sustained attention, orderly procedure, perseverance; ideals of achievement,

accuracy, and thoroughness; dissatisfaction with failure and with partial success; habits of generalizing knowledge and of reflective thinking. These and other habits that will spread over into life generally are surely the very ones we wish to find in our teachers.

Finally, the entire course of study and the entire school life of the prospective teacher should be enriched, sweetened, and spiritualized by close contact with God's creation in nature and man's imitation thereof in art and music. The aesthetic faculty in man must also render homage to God, and possibly a surer way of training a generation of Catholic laity appreciative of the purifying and elevating influences of Gregorian music, would be to go back to learn from St. John Baptist de la Salle and train prospective teachers to such an appreciation.

The third point in teacher-training is Teaching Skill. Lack of scholarship is indeed a handicap, but so too is lack of insight into the child's mind. Sir John Adams, I believe, is responsible for the oft quoted phrase that the verb "to teach" governs a double accusative. "Magister Johannem latinam docet." The MAGISTER must therefore know not only LATINAM but also JOHANNEM, and must, moreover know how to bring the two together. He must know something of the child mind and its working. He must know the science of his profession and its application in the classroom. This we generally think of as the teacher's professional training, and sometimes it would seem as though teachers and teacher-training institutions regarded this as the only or at least the chief element in a teacher's preparation. Necessary as it is, it is by no means of such paramount importance as either personality or scholarship. Under the teacher's professional training we ordinarily find listed such subjects as Principles of Education, Educational Psychology, Principles of Teaching, History of Education, School Management, Tests and Measurements, and a whole series of methods. These or similar professional courses are supplemented and made vital through a course of supervised observation and practice teaching.

The necessity of such professional training for the teacher is not so self-evident to everybody and, undoubtedly, there is danger in becoming too professional and narrow. Common sense, we are told, without any course in pedagogy will tell the teacher

that in speaking about a rose, for instance, she should not use the terminology used in her courses of college botany. Yet sometimes it does happen that teachers with considerable scholarship make ridiculous mistakes on this head because of lack of knowledge of child nature or lack of thought. During the past year, a certain third grade was studying the Bible account of the creation of the world. Quite knowingly, a child recited: "God made the world out of nothing," when the teacher interposed: "What do you mean by nothing?"

"Why, not anything at all." "Just nothing at all." "It's when you ain't got nothing," came the various replies. "Oh," said the teacher, "but you must define a noun as a noun. What is nothing?" In vain did they strive to juggle words and to define a noun as a noun. The class adjourned and the definition was postponed. Two days later, Bible History was again on the program and the teacher began: "Now do you want to know what nothing is?" Unanimously these third graders answered in the affirmative, and the psychological moment had come. The children were all eyes and ears; curiosity had been successfully aroused. "Well," said the teacher, "nothing is the negation of existence." Poor children! Who would be surprised to see the light in their eyes die out? Who would not understand the disappointment written on each little face? And who would say that those children knew more after the definition had been given than they did before? Who would believe that they were interested enough to want to hear more about the creation of the world?

It is essential that the teacher be trained to select and to adapt her instruction to the capacity of her pupils. It is, therefore, important for her to study the principles of mental development and then to observe children carefully. She should have occasion to observe the child mind at work in the classroom and then to supplement and check her observations with the results of trained observers. She should have a course in general principles of teaching which will summarize and organize what she has learned relating to methodology in the subject matter courses. She should see the backgrounds of present education, and trace the work of the Church throughout the ages in the educational field. She should be thoroughly grounded in the Catholic philosophy of education which, next to religion

itself, will best help her to view her life's work truly and enable her to say with St. Paul: "I judged not myself to know anything among you but Jesus Christ, and Him crucified."

Courses in special methods would seem to be best adapted for those teachers who are already well grounded in subject matter and who have had some experience in teaching. But even for them, one might question whether it is either necessary or expedient to learn a distinct technique for each subject in the curriculum. As well might one ask whether it is necessary to learn a distinct technique for eating every variety of food. The tendency to multiply method courses seems to be quite in harmony with much present psychology which makes intelligence consist of an almost infinite number of specific abilities each distinct from the others. Consequently, the tendency is to train the teacher for the performance of many specific tasks, not to educate her who is to perform those tasks. Hence there are methods in penmanship, methods in reading, methods in spelling, methods in arithmetic, methods in grammar, methods in composition, methods in literature, methods in language work, methods in geography, methods in history, methods in civics, methods in singing, methods in drawing, methods in physical education, methods in playground supervision, etc., etc. This, I believe, tends to make the teacher a mere machine. It deprives her of the vigor of initiative and is likely to result in wooden teaching. Perhaps if we were less concerned with technique and the production of technicians for the classroom, and more concerned with underlying principles and fundamental aims in education, we should secure more vital teaching and more lasting results. Methods should never become mechanized, perfunctory. The teacher must control, not be controlled by her methods. She must know the fairly stable and tried methods of reaching results and know the underlying principles of these methods. Then and then only is she in a position to select and to modify her methods to meet the needs of her particular class or of particular children. She can select, organize, emphasize materials of instruction in so far only as she has a real grasp of the subject matter, and similarly, she can select and adapt her methods in so far only as she knows the principles underlying method. This will preserve her initiative and her openmindedness whereby she can hold on conservatively

to all that is good in the past and be equally ready to accept whatever good things the present is producing.

If the teachers in a Normal School take a professional attitude toward the subject they are teaching; if they show the educational value and the educational implications in the subject; if, above all, they illustrate by their own teaching what is meant by good method, and how the matter may be adjusted to the needs of immature minds; if they illustrate and call attention to the general principles underlying their procedure, then very few courses in specific methods should be required. This professional attitude which the students will imbibe from their teachers is more important than a knowledge of technique and of methods. It means essentially that the teacher take her work as teacher seriously and not consider it merely as an avocation; that she make serious, persevering, lifelong efforts to perfect herself in her chosen field of labor; and that she keep her heart and mind fresh and open to the real meaning and import of education, as a means the Church uses in her mission to teach all nations.

It has been well said that we teach as we were taught rather than as we were taught to teach. "*Exempla trahunt.*" The teacher in training will learn more about ventilating the room and giving it an artistic touch; about correcting papers and grading them; about returning them and using for further instruction the mistakes found on them; about accuracy in handling fractions and decimals; about the correct and forceful use of English; about providing for individual differences among the pupils; about daily, conscientious planning of lessons; about using illustrative material to good advantage; she will learn more about these and other points by seeing how and why her teachers do all these things than she would by years of instruction without the daily example.

Professional training then depends to a great extent on a background of adequate knowledge and the possession of trained faculties. With these as prerequisites, teaching skill may be acquired partly through imitation of the Normal School teachers who should exemplify the procedures best adapted to their subject matter; partly through imitation of the trained teachers whom they observe at work in the classroom; partly through the study of general principles of teaching liberally illustrated

with devices suited for the various branches; and partly through supervised practice teaching wherein the candidate may develop her own methods as well as class presence, in accordance with the principles she has learned and the insight she has acquired.

To summarize: With a character dominated by self-control and self-discipline, a character with large capacity for sustained effort and persevering endeavor with a view to Eternity, with a broad grasp of content and cultivated habits of mind in organizing and motivating content, with knowledge of child nature, the teacher will be able to meet most emergencies of the classroom. If our Catholic teachers are trained along solid lines, if they are trained to think and to teach their pupils to think, we need not fear state-made standards. Our own standard might well be the Apostolic College in which Christ was the teacher, and Peter and John and James and the other nine the normal pupils. It was not on large numbers, nor a multiplicity of courses, nor detailed plans of organization, nor minute instructions on performing a thousand specific tasks that our Divine Savior based the success of His model Teachers' College. But He did select just twelve men. He came in close personal touch with each member of this small class to whom He gave individual attention. He formed their characters and adapted His instruction to their ability to understand. His method was most generally the conversational, the developmental method which required His pupils to do their own thinking and to grow by their own responses. And then He prayed for His pupils and for the success of His labors for the glory of His Father.

Teacher-training in the Catholic Church is not for the glory of the system, nor for the glory of the state, nor for the advancement of professional skill, but primarily for the spiritual benefits that accrue therefrom to our Catholic children. "Christianos volebat facere non mathematicos," and hence with Cardinal Newman we may say: "Idle is our labor, worthless is our toil, ashes is our fruit, corruption is our reward, unless we begin the foundation of this great undertaking in faith and prayer, and sanctify it by purity of life."

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TEACHER TRAINING COURSES DURING SUMMER SCHOOLS

The problem of improving the work of elementary school teachers and of providing Teacher Training courses for the inexperienced teachers can be solved to a great extent during summer sessions as is shown by the following report.

This plan that has actually been carried out is submitted merely as a suggestion to others working in the same field and interested in the work of teacher improvement. May this message serve as an inspiration to greater achievements.

In answer to the announcement that Teacher Training courses would be offered at Our Lady of Angels, Glen Riddle, Pa., during the summer of 1928, over four hundred applications were received from teachers who were seeking solutions to their difficulties and who felt the need of self-improvement. The applicants were divided into four groups. In selecting the teachers for each group, provision was made that teachers of grades one to eight were represented and that both experienced and inexperienced teachers were appointed for each group.

When the fact was realized that all were to work together for one common interest, the following plan of procedure was unanimously agreed upon and followed:

1. During the first period each group of teachers attended a lecture course on Methods of Teaching either Religion, English, Mathematics or History.

2. Immediately after the lecture the grade teachers represented in each group met in conference for the purpose of discussing and formulating a detailed plan for the presentation of an assigned topic. (Illustrations of plans will be given below.)

3. After a short intermission demonstration lessons were conducted. The pupils who composed these classes were volunteers from two neighboring schools, and were taken back and forth in several touring cars, and a large truck. A regular attendance was thus obtained and the children enjoyed their daily rides. In order that attention could be given to every grade, the demonstrations were arranged so that grades 1, 3, 5, 7 alternated with grades 2, 4, 6, 8. The space of one-half hour was devoted to each demonstration except in grades 1 and 2 where the lessons were limited to twenty minutes.

The four demonstrations were conducted simultaneously and the teachers were classified as follows:

	Grades 1 and 2	Grades 3 and 4	Grades 5 and 6	Grades 7 and 8
<i>First Period:</i>	Religion	English	Mathematics	History
<i>Second Period:</i>	English	Religion	History	Mathematics
<i>Third Period:</i>	Mathematics	History	Religion	English
<i>Fourth Period:</i>	History	Mathematics	English	Religion

It can readily be seen that according to this plan every teacher had an opportunity of observing each lesson taught in her grade, although she took part in the preparation of only one topic. The demonstrators were chosen, at first, from the experienced teachers of the groups. Later, the inexperienced teachers volunteered to conduct the lesson. Some, realizing their deficiencies, made several attempts before they overcame their difficulties. During the demonstrations the teachers who observed the lessons wrote reports and criticisms on the lesson. Special report blanks were provided for this purpose.

4. One of the most exciting periods was the fourth period, during which the reports on the lessons were discussed. The criticisms were to the point and were of the constructive type. As a result, some of the lesson plans previously formulated and agreed upon by the group had to be revised. A new topic was then assigned for each grade, and this formed the basis of two hours of research work. For the comfort and convenience of the teachers, provision was made to conduct the research work in the nearby grove. Here again the teachers worked in groups, for they had come to the realization of the fact that much more benefit can be derived from an exchange of ideas in group meetings than from hours of private study. The information gained on the given topic was brought to the grade meeting the following day.

A series of excellent lectures on various topics of interest to the teachers of elementary schools was also given. The professors who addressed the Sisters on these occasions were specialists in their respective fields.

The above plan was carried out two summers in succession. Instead of entering upon the work the second summer with fear and anxiety, it was remarkable to note the increase of enthusiasm and the progress of the teachers during the second summer. The list of voluntary applications for the summer school of 1929 is a proof that both teachers and pupils not only profited by the Teacher Training courses but also enjoyed them.

The following are examples of daily lesson plans formulated by the several groups of teachers:

PLAN

Grade: 2.*Subject:* Religion.*Topic:* The Days of Creation.*Aim:* To review the works of creation.

To instill a love for God and gratitude for His gifts.

Type of Lesson: Drill.*Material:*

1: Cut-outs of stars, moon, sun, plants, animals, birds, fishes and man.

2: On the blackboard:

a. Six circles.

b. Words and sentences as follows:—

sky	light	moon
sea	stars	sun
dry land	beasts	birds
fishes	creeping things	plant life

First..... was made.

Second..... and.....

Third..... and..... all

Fourth..... and..... and..... of light.

Fifth..... and the..... so bright.

Sixth..... of earth and.....

Procedure:

1. Review the poem "The Days of Creation."

2. Question class to bring out what God made on each day. As each answer is obtained have a pupil step forward and fill in the circles on the blackboard with the required drawings and cut-outs.

3. Call on six pupils to stand before the class each in turn reciting one line of the "Days of Creation" according to the poem.

4. Have the outline for sentences on board read silently and then call on pupils to supply the missing words orally.

Summary: Recitation of the poem "Days of Creation" by individual pupils.*Application:*

1. Why did God make the sun, the moon and the stars?

Do we get anything else besides light from the sun?

What ought we to say to God for giving us light and heat?

Let us close our eyes, and fold our hands while we say

"Dear God, I thank you."

2. Why did God make those beautiful trees and flowers?

How can you show God that you are pleased with the trees?

With the flowers?

What can you do to help mother take care of her garden?

3. Why did God make the animals? The fishes? The birds?

How can you show God that you are pleased with all the animals He made? Yes, let us take good care of everything because God made it for us. Whenever we look at something that God has made let us say quietly,

"Dear God, I thank you."

Assignment:

1. Copy the given sentences from the blackboard and supply the missing words.
2. To-night ask mother and daddy to guess what God made on each day.

PLAN

Grade: 4.*Subject:* Religion.*Topic:* The attributes or perfections of God.*Aim:* To test the meaning of almighty, eternal, merciful, etc.*Type of Lesson:* Test.*Material:* Mimeographed sheets containing the following test.

RELIGION TEST

Form I

Time, 15 min.

Name.....

Date.....

Age.....

Grade.....

PART I. Supply the missing words.

1. God knows all things even our most secret.....
..... and.....
2. God can do....., and nothing is hard or impossible to him.
3. means God is all powerful.
4. God is..... means that God forgives us our.....
if we are truly..... for them.
5. Eternal means that God had.....; He always was and
always will be.

PART II. Write "Yes" or "No" on the line following each question.

1. Is God only in Heaven?.....
2. Can we hide from God?.....
3. Does God know what we are doing now?.....
4. Had God a beginning?.....
5. Is God merciful because He forgives sins?.....

PART III. Match the groups of words on the right with those on the left by placing the right numbers in the parentheses.

- | | |
|---------------------------------|---|
| (1) Perfections are also called | () Knows our secret thoughts,
words and actions |
| (2) Almighty means | () Fair |
| (3) Eternal means | () In all places |
| (4) Everywhere means | () No beginning and no end. |
| (5) All-knowing means | () Forgives us our sins. |
| (6) Just means | () All-powerful |
| (7) Merciful means | () Attributes. |

PART IV. Before the expression that will complete each statement correctly, place a cross (X).

1. The Creation shows that God is
 - merciful
 - almighty
2. The Story that reminds us of the mercy of God is
 - the Prodigal Son.
 - the Fallen Angels.
3. God's justice is shown in the story of
 - the Deluge.
 - Nathaniel.
4. We learn that God knows all things from the story of
 - Cain and Abel.
 - The Birth of Christ.

Assignment: To-night explain to mother and daddy how

- a. The story of the Creation shows that God is almighty.
- b. The story of Adam and Eve shows that God is everywhere.
- c. The story of Nathaniel shows that God is all-knowing.
- d. The story of the Deluge shows that God is just.
- e. The story of the Prodigal Son shows that God is merciful.

PLAN

Grade: 7.

Subject: Arithmetic.

Topic: The Circle.

Aim:

- a. To develop the meaning of the terms circumference, diameter, radius.
- b. To teach the process of finding the area of a circle.

Type of Lesson: Development.

Material:

- a. On the blackboard circles; one circle divided into eight triangles, and opened so that the circumference forms a straight line.
- b. Circular discs of light cardboard for folding and cutting.
- c. String; compass, scissors.

Procedure:

a. By using a compass or a string draw a circle on the board. Draw attention to the shape and ask what we call this figure. Notice the bounding line. Ask what is the line bounding a circle called? Write name circumference on the blackboard. Develop the definition for the word circumference.

b. Draw a line through the center of the circle and terminating in the circumference. Ask for the name of the line and develop the meaning of diameter. Let pupils fold discs to show the diameter.

c. Fold again to show the radius. Name the line. What part of the diameter is the radius? How can I find the diameter when the radius is given?

With a piece of twine measure the diameter. Compare the length of diameter with the length of the circumference. (31-7).

If I know the diameter of a circle how can I find the circumference? On board ($D \times 22 = \text{Cir.}$)

d. What do you understand by the area of a circle? Let us cut our circles into eight triangles. (Do not cut through the circumference.) Open the circle so that the circumference forms a straight line. Ask for the rule for finding the area of a triangle. What is the base of the triangles you cut from the circle? What is the altitude of these triangles? Substitute circumference and radius for base and altitude respectively. What is our rule? On board: $(\text{Cir.} \times \frac{1}{2} \text{ radius} = \text{area of circle.})$

Application:

1. If the radius of a circular flower bed is 14 feet, what is its area?
2. The minute hand of a wrist watch is .7 of an inch long. How far does its point travel in one hour?
3. Find the area of circular swimming pool 126 feet in diameter.

Summary:

1. Formulate a definition for each of the following:
 - a. The circumference of a circle.
 - b. The diameter.
 - c. The radius.
2. What is the rule for finding
 - a. The circumference of a circle?
 - b. The area of a circle?

Assignment:

Draw a line $1\frac{1}{2}$ in. in length. Use this line as a radius to draw the circumference of a circle. Find

- a. The diameter in inches.
- b. The circumference in inches.
- c. The area of the circle.

PLAN

Grade: 8.

Subject: English.

Topic: Participles.

Aim: To teach.

- a. The nature of the participle.
- b. Its form.
- c. Its function as an adjective.
- d. Its function as a verb.

Material: Two sets of sentences on board.

SET I

1. A delicate flower grew in the shady nook.
2. The angry sea lashed its shores.
3. The little child trembled with fear.
4. The broad ocean lay before us in all its beauty.
5. The graceful swans were swimming on the lake.
6. The gentle words of his mother touched him.
7. Little Mary heard a voice.

SET II

1. The flower, growing in the shady nook, perfumed the air.
2. The sea, foaming wildly, lashed its shores.
3. The child, trembling with fear, glanced around.
4. The ocean, stretching out before us, enchanted us with its beauty.
5. The swans, swimming on the lake, attracted our attention.
6. The words, spoken quietly, were full of feeling.
7. Mary, hearing a voice, turned.

Method: Review the adjective and the verb.

- a. Pick out adjectives from Set I and give reasons for your choice.
- b. Pick out verbs from Set I and give reasons for your choice.
- c. What is an adjective?
- d. What is a verb?

Presentation:

- a. Find the verbs in the sentences in Set II.
- b. Pick out the new words that seem to resemble verbs.
- c. Compare each verb and each new word to see
 - (1) Where they are alike.
 - (2) Where they differ.
- d. Compare the modifiers of the nouns in Set I with the modifiers of the nouns in Set II to see
 - (1) How they are alike.
 - (2) How they differ.
- e. What two kinds of work do these new words do? Because they are like verbs and like adjectives we call them participles. (*L. pars*, a part; *capere*, to take.) They partake of the nature of a verb and an adjective.

Summary:

From the new facts learned in today's lesson, formulate a good definition for a participle.

Sum up all the good points you have learned about the participle. (N. B. Take these points as the children give them and then organize them.)

A participle is a form of a verb which modifies a noun like an adjective. It thus partakes of the nature of the verb and the adjective.

It differs from a verb in the following ways:

- a. It has no subject, and therefore, no number or person.
- b. It and the noun it modifies do not make complete sense together, while the verb and its subject do make sense.
- c. The participle is simply a modifier of a noun or a pronoun; the predicate verb is never a modifier.

It resembles a verb in the following ways:

- a. It has voice and tense.
- b. It takes the same complements and modifiers as the verb from which it is formed.

Assignment:

- I. Write a good definition for a participle.
- II. Select five sentences from your reader containing participles. Give your reasons for thinking they are participles.

III. Write three original sentences showing:

- a. A participle modified by an adverb.
- b. A participle modified by an adverbial phrase.
- c. A participle taking a direct object.

Grade: 1.

Subject: English.

Topic: Correct use of words.

Aim: To teach correct use of the words "is" and "are."

Type of Lesson: Development.

Material: Objects:—Books, balls, bells, apples, rulers, chalk, etc.

Method: Review:

1. What will we be sure to watch when we start to write a story or sentence? (Capital letter.)
2. If we are talking about a story that tells something how will that story end? (Period.)
3. If our story asks a question how will it end? (Question mark.)
4. Do you like to write stories? (Yes, or no.)

Presentation:

1. Today we are going to have two new words, if we learn these well we will play a little game.
 2. We are going to call these our new friends.
 3. Here is one of our little friends—write the word "is" on the board.
 4. What is the name of this little word?
 5. This little friend is not very big and strong so it cannot do very hard work.
 6. It can carry only one thing at one time.
 7. When we speak about only *one* thing we use this little friend "is."
 8. Hold up one object—an apple for instance. Ask the class: What is this?
 9. The child will answer: That is an apple.
 10. Write that story on the board, drawing special attention to the word "is."
 11. Why did we use "is" in that story?
 12. In turn hold up other objects—one at a time.
- Ask question like—
- What have I?
 - Is this red or green?
 - Is it round or square?
 - Is it hard or soft?
 - Is it little or big?
- Always stressing the little word "is"—why it was used.
13. Write a few answers on the board.
 - The word "is" might be written in yellow chalk.
 14. Have children give a few sentences of their own.
 15. Now we have learned about our little friend "is," so perhaps you would like to hear about our other little friend.
 16. This little friend's name is "are."
 17. Write "are" on the board.

18. "Are" is a strong little friend and can carry many things at a time.

19. See how I use this little friend in a story.

20. Hold up two books. Ask: What are these?

21. Write answer on the board.

22. Why did I use "are?"

23. Yes, whenever we mean more than "one" we use "are."

Ask different questions about the objects, as:

a. What color are these books?

b. Are these pencils short or long?

c. Are these apples ripe?

d. Are the children good?

24. Write some of the answers on the board. Pay special attention to the word "are," which might be written in blue chalk in contrast to the yellow.

25. Have children read sentences on the board.

26. Tell why that particular word was used.

Summary:

1. When do we use our little friend "is?"

2. When we mean one, which friend do we use?

3. Which word stands for more than one?

Game:

Going out for a sail.

Material:

Let one child hold a large boat made of card-board. All those that can give a story using one of the words correctly may stand behind this boat. When all who can, have given a story all children follow the boy with the boat across the room and back to places.

Assignment:

I. Copy the following:

Here is an apple.

There are three books.

II. Fill in the empty spaces.

The ball..... round.

The rulers..... yellow.

III. Write two stories about "is."

Write two stories about "are."

PLAN

Grades: 3 and 4.

Subject: Civics.

Topic: Virtue of fidelity.

Aim: To instill in the minds and hearts of the children the virtue of fidelity at home and abroad.

Material:

Story of Tarcisus.

Method:

Tarcisus as boy.

His mission.

What happened to him.

Lesson we can learn.

Questions:

Who was Tarcisius? What was he carrying? Who spoke to him? What answer did he give? What lesson can you learn from the story?

How can you show your fidelity

- a. To your parents?
- b. To your teachers?
- c. To your country?
- d. To God?

Summary:

We owe fidelity to our parents, teachers, superiors and our country.

We show fidelity by obeying our parents, teachers and lawful superiors.

We show fidelity to our country by obeying and respecting its laws.

We show fidelity to God by keeping the ten commandments.

Assignment:

Tell the story of Tarcisus to your parents to-night. Explain to them how you can practice fidelity at home, in school, at play.

SISTER M. MILDRED.

THE ASSIMILATION OF CATHOLIC IDEALS THROUGH THE EIGHT BEATITUDES

The Sixth Beatitude: Blessed are the clean of heart, for they shall see God.

Objective in teaching this Beatitude: To create in the student a desire to keep, in the midst of the world and its lowering influences, a Christ-like purity of mind and heart, a purity of faith in Christ as the Second Person of the Blessed Trinity.

Exploration and preparation: The pre-test which will center definitely around this objective may include such thought-provoking questions as:

What dangers or difficulties confront the naturally sympathetic person living in the society of people whose aims and standards differ from her own? What dangers confront the person who finds no expression for her emotions or feelings and is considered cold, hard, unsympathetic or inhuman?

To what extent is your attitude toward your ideals affected by the words or comments of worldly minded men or women?

If the personality of the one who sins affects your judgment of the sins committed, what is the gravest danger for you in this situation?

What do you understand by the term "mob psychology?" What have you seen of it? read of it?

What attraction has the character of Christ for you? To what extent is love for Christ the motive and the power for your obeying His teachings? If you feel that His personal influence can be the strongest factor in correcting the false impressions of the world, will you cite from your own experience or from observation an illustration of this truth?

Presentation: The setting: The Sermon on the Mount. Christ's gift to the world: Himself as the perfect type of humanity, the embodiment of love and purity. His power: To correct the influence of persons and to show the deception and unreality of evil.

A. The importance of purity of mind and heart. The cause of the lowering influences of the world: a lack of purity of faith in Christ as the Second Person of the Blessed Trinity. Chastity

an evangelical counsel. Also a fruit of the Holy Ghost. The basis of the Christian religion—virginal love.

B. The necessity of self-knowledge in Christian life.

C. The necessity of acquiring a keen realization of the living Presence of our Lord. Value of a careful and loving study of the life of Christ. The influence to be exerted upon one's life by attempting to live in the Presence of God. Importance of this practice. Aids in realizing the Person of Christ as a living object of love and a source of power, as the embodiment of moral perfection. The necessity of this personal love of Christ for those who wish to follow Him.

In the presentation of this Beatitude, the instructor seeks to arouse the interest of the student to find the solution of the questions raised. All necessary direction is given, but the "pouring-in process" is avoided. Again, as in the presentation of other ideals, the results of the pre-test are illuminative in guiding the instructor in the material selected for correcting faulty impressions and guiding youthful minds into safe channels of thought. If results show the necessity, a re-test may follow the presentation.

The period of assimilation will be given over to the reading of the books and periodicals having a direct bearing upon the Beatitude. Again the emphasis is placed upon investigation which, it is hoped, will result in self-direction. The students are encouraged to seek illustrative material in their readings in religion and history and to add to their list of readings on the Beatitudes already considered. Since they know that any books or articles bearing directly upon the ideal may be included in their notes and reports, they read with a definite objective. Texts translated in the foreign language classes, discovered by the students to illustrate strikingly the ideals of self-control and detachment, were noted and commented upon during the period of recitation and discussion. Such selections, too, tend to give variety to the reports during this period, since it seems advisable to permit as much freedom as possible to the individual student in selecting for her report that phase of the ideal in which she is most interested.

Father Maturin's books, Abbé Marmion's "Christ the Life of the Soul," "Christ in His Mysteries" and "Christ the Ideal of the Monk" are helpful to the instructor. Dom Anscar Vonier,

O.S.B., "The Personality of Christ," has excellent chapters for the teacher. His "Motherhood of Mary" throws light on the life of Christ in the bosom of the Father. Father C. C. Martin-dale, S.J., "How to Read St. John's Gospel"—*Catholic World*, 110:65 (October, 1919)—is illuminative, as is the scholarly work of Rev. Leslie J. Walker, S.J., "Why God Became Man"—*Catholic World*, 113:289, 473, 619 (June, July, August, 1921), 114:42, 171 (October, November, 1921).

One form in which the ideal may be considered during the assimilative period is given below.

Assimilation (to be mimeographed for individual student use):

In our activities and readings this month, we shall seek to understand the ideal of Christ-like purity of mind and heart, the "clean of heart" of whom our Lord speaks in the Sixth Beatitude. We shall continue our consideration of personality and the part it plays in our lives, especially the personality of Christ, the Perfect type. We shall try to understand the effect which a vital consciousness of the Living Presence of God would have upon our lives, and strive to acquire the habit of this Presence.

To correlate the ideal of Christ-like purity of mind and life with our previously considered ideals of detachment, self-control, Christian fortitude, the development of a healthy spiritual life, and Christian charity will show to what degree we have assimilated these ideals.

How are my reactions and my consequent consideration of the points raised helping me to solve the problems and questions suggested below?

Let us approach the matter through a consideration of Christ-like purity of mind and heart in its significance in the six vital relationships of life:

A. In my relationship with God, what shall be my attitude toward Him when I have grasped vividly the realization of His person as an object of love and a source of power?

1. How will this realization help me to purity in thought? in word? in deed?

2. What should be my attitude toward the Church instituted by Christ?

(a) What significance for me has the Church as the extension of the Incarnation, that is, that the Church through the Sover-

eign Pontiff, the Bishops, and the pastors, speaks with the authority of Christ Himself?

(b) If, as Catholics believe, the Church is the living continuation of Christ's mediation, what must be my attitude toward the administration and reception of the Sacraments, such as baptism, penance, the Holy Eucharist?

(c) How does the Church continue the Divine work of Christ on earth? Do I see how through the Mass, through the observance of the seasons of Advent and Lent, and through the various devotions centering around Christ, the Church is Christ living throughout the centuries? (Marmion, "Christ the Life of the Soul," p. 90.)

(d) Do I grasp fully the significance of the truth that no one goes to Christ except through the Church?

(e) How can I help to continue on earth the work of Christ?

3. The habit of the Presence of God and cleanness of heart are intimately related. "God is always with us; why should we not always be with God?" The habit of the Presence of God may be defined as "the thought and remembrance of God, by which, in every place and in every occupation, we consider Him as present to us and turn to Him with the affections of the soul."

(a) Will these considerations of the Perfect Man help me to develop the habit of the presence of God: the Perfect Man was wholly *turned to God*; the Perfect Man was wholly *subject to God*; the Perfect Man *denied Himself* the honors of the world and the gratification of Himself; the Perfect Man *was humble, did nothing of Himself*; and sought to draw all men to their perfect end? (Ullathorne: *The Groundwork of Christian Virtues*, p. 253.)

(b) A writer on the spiritual life, Scaramelli, explains in detail the importance of this habit. Briefly summarized it is: (1) The closer we are to God in thought and affection, the more we shall be like Him. (2) The habit is a powerful preservative against sin. (3) It teaches the beauty of virtue. (4) It strengthens us against the seductions of our fellow men, the persecution of our enemies, the assaults of the devil.¹

¹ Grateful acknowledgment is made to Rev. J. W. Donahue, C.S.C., for the use of notes on the habit of the Presence of God given by him to the students of the University of Notre Dame.

Which considerations influence me most in desiring to acquire it?

(c) Which of the following means of practicing the habit of the Presence of God are most fitted to help me:

1. The use of the imagination. Picture Him as He was upon earth: as a Babe, a Boy, as He was at Nazareth, at Gethsemane, on Calvary's cross.

2. The exercise of faith. We *see* Him in everything in nature, in all His creatures. "Love Him who is the First Cause of so many beautiful creatures." St. Augustine.

3. The remembrance that we are the temples of the Holy Ghost and God is ever ready to hold converse with us. (Luke 17:21. A Kempis, Book 3, 39.)

(d) To acquire the habit of the Presence of God, which of the aids listed seem most helpful to me?

(At the end of the month, when you are ready to make a report on your progress, compare the four means suggested as to their efficacy in your particular case.)

1. The use of ejaculations.

2. The use of the regular offering. At the beginning of each duty, great or small, a lifting up of our minds to God, protesting with all sincerity our sole desire to fulfill God's holy will.

3. The setting aside of a regular time for recollection. At such time retiring within ourselves and asking ourselves such questions as: "Why am I doing this work? Am I doing it for God? Have I offered it to God? Has my habitual disposition been one of calm and recollection?" Then renew the offering and go back to work. "Lend yourself, do not give yourself to your work." (St. Bernard.)

4. Use of mechanical helps: The repetition of the offering every time a bell rings, whenever we begin a new task, the placing of crucifix on desk or work table, of leaflets and pictures in books to remind us ever of God's holy presence.

(e) How has my consideration of the Presence of God and my attempt to acquire the habit of His presence affected my spiritual life?

(f) Which of the suggestions given for practicing the Presence of God (c 1, 2, 3) have I adopted and honestly tried to make a part of my daily life?

(g) Which of the aids (d 1, 2, 3, 4) have been of most advantage to me? Which do I purpose to make habitual?

B. In my relationship with my family, the Boyhood and Hidden Life of Christ at Nazareth should be an object of special consideration to me as the model by which to regulate my intercourse with them. Since as sinners we cannot attract God by great purity, we must seek to offer Him a humble heart. Purity is the mother of humility. Let me seek the mother through the daughter. What was the attitude of the Christ Child toward His Eternal Father? toward Mary and Joseph?

1. If I am truly humble, what will be my attitude toward my parents—(a) In obeying their wishes expressed or implied? (b) In helping them in every way, material and otherwise? (c) In caring for them in illness or want? (d) In anticipating their desires? (e) In refraining from expressing my own opinions unless asked for them? (f) In encouraging them in plans made for the home or family? (g) In refraining from harsh criticism of any type? (h) In justifying them for sending me to school? (i) In judging their opinions of young people, high school and college in particular, as prudish, old fashioned?

2. If I am truly humble, pride will have no place in my life. The Divine Babe, weak, dependent, unknown and content with humiliation and contempt, will be my exemplar in plucking from my heart the roots of pride over any gifts of mind or heart that may be mine.

(a) How will this consideration affect my willingness to assist in the humble tasks at home?

(b) How will it help me to overcome pride? my quick temper? my intolerance in speech? my quick rejoinders?

3. If I am truly humble, I shall not refuse obedience in anything. "He was subject to them" sums up the obedience of the Child Jesus, the Boy Jesus, the Youth Jesus.

If I keep this attribute of Christ before me in my relationship with my parents, how will it affect my unwillingness to obey?

4. If I am truly humble, I shall not desire luxuries or an abundance of this world's goods. I shall keep in mind the poverty and abjection of the Child Jesus, the silence and obscurity, the submission and labor of the thirty years at Nazareth.

(a) How will a consideration of these traits of Christ help me to be considerate in my demands upon my parents?

(b) How will it affect my fastidiousness in dress? my willingness to permit sacrifice on the part of my parents to foster my own love of fine things?

(c) To what extent can I help to bring into my own home the spirit of recollection, of prayer, of love, of obedience, of simplicity, of labor, and of faith that characterized the life of Christ at Nazareth?

5. In my intercourse with my brothers and sisters, what personal traits of mine are opposed to the spirit of Christ that should reign among us? How can I help them to gain a real understanding of the Presence of God? How can my influence be uplifting at all times? How can I be more Christ-like with them?

C. In my relationship with friends and acquaintances, what influence will an understanding of this ideal have upon me—

1. In estimating the character of others?

(a) Will such knowledge help me to judge less by worldly standards than by a Divine standard, as for instance in esteeming moral courage above physical courage, self-control above recklessness and daring, self-sacrifice above self-indulgence? What illustrations of the need of such standard have I found in my intercourse with others? in my reading?

(b) To what extent will it modify my ideal of manhood? of womanhood?

(c) How can one Divine Person correct the influence of persons? (Seek examples of this in your life and its contacts and in your reading.)

(d) How does the personality of the person in question change my opinion of the ethics of an act?

2. In deciding certain questions?

(a) Is my attitude toward the teaching of the Church on certain points, for instance, on the sanctity of the marriage bond, consistent when it concerns close friends or when it affects mere acquaintances or those remote from my circle?

(b) Do I question the ruling of the Church on divorce when it concerns friends? Have I ever been inclined to accept the standard of the world, especially as advanced in literature?

(c) What is the danger to me in this conflict between Christian standards and worldly standards? What must be my attitude? What books have presented most strikingly the

worldly point of view in divorce? the Christian point of view?

(d) How can I strengthen my personality and spirituality to guard myself against being deceived by an appearance of graciousness and refinement which in reality masks sin and grossness?

(e) Am I inclined to judge harshly those who attempt to follow closely the teachings of the Church? (1) Do I look for flaws in those who are weekly or daily communicants? (2) Do I compare them, and not favorably, with the pleasant, obliging person who follows the standards of the world without considering the moral issue? (3) If I feel a tendency to favor the worldly judgments, is my inclination stronger or weaker since the matter has come to my consideration?

(f) Do I ever feel that Catholics are narrow in their judgments of men? of issues, moral, spiritual, intellectual? Does the apparent broad-mindedness and toleration of the world please me?

(g) What illustrations can I give to show that a vital belief in the personality of Christ will help me to cling to Christian standards?

(h) To what extent has my attitude toward imperfection, toward sin, especially the world's view of divorce, companionate marriage, drinking, immoderate indulgence of any type, been modified by my consideration of Christ, the perfect type of humanity? How often has His character been my standard for judging the characters of others? How helpful has the reading or meditation this month been to me?

D and E. In my relationship with civil life and industry, what should be my attitude toward my fellow-man, if I have grasped intimately the vision of the God-made man? In summing up the teaching of St. Thomas on this point, Cajetan says that "Christ adopted quite appropriately social life as His mode of conversing on earth, not solitary life. . . . The purpose of the Incarnation is best served by social life. . . . This purpose is three-fold: first to give testimony of the truth; second, to save sinners; third, to bring man to God. Now all this means social life." (Dom Anscar Vonier, O. S. B., "The Personality of Christ," p. 175.)

1. What qualities of Christ's leadership can I embody in my life, if I wish to help others? "The ideal is that they love Him,

that they love each other, that they believe in His love for them." (Dom Anscar Vonier, O.S.B., *ibid.*, p. 219.)

2. If Christ is my model, what will be my attitude toward the people with whom I have intercourse in my everyday life? What should it be when I have begun my life's work?

3. How can I bring Christ to my associates?

(a) How can I give testimony of the truth of the life and teaching of Christ?

(b) What knowledge must I have to meet the objections the world will raise against the standards of the Church, for instance, the Catholic teaching on marriage and observance of the sacrament, the insistence on a Catholic education for Catholic children and youth, the rights of the individual, as for instance, the rights of the working man?

F. In my use of leisure time, can the personality of Christ be a determining factor in my willingness or unwillingness to accept direction

1. In reading?

The Church condemns certain authors and works of other authors by placing them on the Index.

(a) How shall I explain clearly to one who objects to the Church's supervision on this point just what the Index is and why the Church has taken her stand?

(b) Can I explain the Index to a companion seeking information?

(c) Have I read or been tempted to read books on the Index? What motive influenced me?

(d) What is the relationship between the "clean of heart" and the supervision of the Church over the reading of her members?

(e) To what extent am I desirous of reading books not yet pronounced harmful by the Church or authority, yet against the reading of which parents, instructors, or companions have warned me? Although warned, do I persist through curiosity?

(f) What magazines, read habitually or infrequently, can I conscientiously recommend to a girl or boy of my own age? to a younger brother or sister? Am I willing to show all the current literature I read to my parents or instructors?

(g) What illustrations can I cite from my own experience or from that of others of the harm of reading books or periodicals

of a questionable nature? Is my conscience clear on this point?

(h) How many Catholic books have I read during my high school course? Who is my favorite Catholic author? What Catholic magazines and newspapers do I read habitually? What books or periodicals have exercised the greatest influence on spiritual development?

(i) To what extent have my ideals suffered through my reading in leisure hours?

(j) To what extent shall I try to exert an influence for raising the standard of reading—books and periodicals—in my own home? in school? among my intimate companions? in my own case? What consideration has made me see most clearly the need of this constructive influence?

2. In my pleasures?

(a) Does the immoral or questionable drama or cinema attract me? Do I try to discover the moral tone of each production before attending it? Am I familiar with the White List? The Catholic Theater Bulletin? the work done by the International Federation of Catholic Alumnae to secure clean motion pictures?

(b) Am I as careful of the moral tone of a drama or screen representation as I am of the moral standing of my companions?

(c) If this month's consideration of the personality of Christ has influenced me, what are the strongest arguments I can frame against an indiscriminate choice of drama or motion pictures?

(d) After the possible restraint of home or school, do I welcome the thought of making my own selection of amusements? If I find special pleasure in social gatherings, especially in dancing, how often does the remembrance of the Presence of Christ come to my mind during an evening's enjoyment?

(e) Are my dress, my behavior, my speech, during my leisure hours such that I shall not lose sight of the Presence of God? Does a backward glance over my leisure hours leave me with regrets?

(f) What habits should a clear understanding of the relationship of God to my leisure hours lead me to form? If I have misgivings about facing the future and preserving a clean heart, what habits can I begin to form now that will give me confidence?

Organization: The organization of the results obtained from the month's work is made at this point. As in organizing the other ideals, the student works without notes or aid from the instructor. Suggestive questions that will show grasp of the material are:

What is the strongest impression you carry from the month's readings and consideration of the ideal of Christlike purity of mind and heart?

What to you is the most powerful reason for acquiring a vital realization of the Presence of Our Lord?

What aids in realizing the Presence of God have you tried to adopt? What habits have you tried to form?

What to you was most helpful in considering this ideal in its bearing on the six vital relationships of life?

Recitation and discussion: An oral report is given by each student on the phase of the ideal most significant to her. The recommendation is made that the choice of topics be filed for reference, in order to prevent duplication.

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CONSTITUTIONAL LIMITATIONS OF THE LEGISLATIVE POWER TO COMPEL EDUCATION

In a previous paper, printed in these pages, I stated some ethical principles that were intended to prove that it was wrong to propose a general extension of compulsory education in this country—specifically, that it would be wrong to raise the compulsory school age to sixteen, without any exemptions whatever. In the present paper I shall show that the proposal in question, if carried out, would mean, under American law, an infringement of liberty, an invasion of the parental domain, a violation of the Constitution. I claim no more for this paper than that it is a layman's legal brief.

LEGAL CONSIDERATIONS

I have searched all the law reports for American cases on parental and state rights in education. The search was long, and, while fortunately leisurely, I endeavored to make it careful and comprehensive. The authorities which I found, and which I am about to cite, are so numerous and eloquent, so sound and convincing, that I must refrain from paraphrasing and summarizing them; I am well content—indeed, I strongly prefer—to let them speak for themselves.

If it should sometimes seem that mere dicta are quoted, let the source and circumstance of the case be considered; and let it be remembered that many a dictum has determined a decision.

I. THE PARENT

THE EXTENT OF THE RIGHT AND LIBERTY OF THE PARENT IN THE MATTER OF THE CUSTODY, CONTROL AND EDUCATION OF HIS CHILD.

1. *The parental right in general.*

"The father of an infant, being obliged by law to support his child, has a corresponding right to control his actions and employ his services during the continuance of legal infancy." *Cooley, Constitutional Limitations* (1868), 340.

"The last duty of parents to their children is that of giving them an education suitable to their station in life: a duty pointed out by reason, and of far the greatest importance of any." *Blackistone*, I, 450.

"The fundamental principle of the common law was that the father possessed the paramount right to the custody and control of his minor children, and to superintend their education and nurture." *Schouler*, Domestic Relations, No. 740.

"It is the duty of the parent to maintain and educate the child, and he possesses the resulting authority to control it in all things necessary to the accomplishment of these objects. The law has assigned no limits to the authority of the parent over the child, except that it must not be exercised in such a manner as to endanger its safety and morals. . . .

"It is dangerous to depart from established principles. Parental authority is not to be subverted so long as it is exercised within the limits which the law has prescribed." *Commonwealth v. Armstrong* (1842), 1 Penna. L. J. 393.

The judgment in this case, to which reference will again be made, received the commendation of *Chancellor Kent*. He wrote to Judge Lewis, "I agree with your reasoning and conclusion," and added that he had "noted the decision as a just explanation and application of the parental authority." (See note to the report of the case.)

"It needs no argument to sustain the proposition that the father is and ought to be the head of the family, and the public has the right to look to him to control his children. A law which would take from him this control, and deprive the public of the benefit to be derived from such control, would be in conflict with our established institutions." *Board of Education v. Purse* (1897), 101 Ga. 422, 28 S. E. 896, 41 L. R. A. 593, 65 Am. St. Rep. 312.

2. *The source of the parental authority is the law of nature.*

In the much-cited case of *Ex parte Crouse* (1839), 4 Whart. (Penna.) 9, where it was decided that a parent unworthy of or unequal to the task of rearing a child be superseded by the state, as *parens patriae*, the court said that the parental faculties are "obviously held at the sufferance of the public" and that "the right of parental control is a natural but not an inalienable one." This seems to be a right decision, based, in part, upon wrong principle.

Tiedeman is another authority in error on this subject. He says: "Except in the day when the family was a political in-

stitution, of which the father was the king or ruler, his power over the child during minority is in the nature of a trust, reposed in him by the state (or, it may, historically, be more correct to say, which the state reserved to the father, when the political character of the family was abolished), which may be extended or contracted, according as the public welfare may require." State and Federal Control of Persons and Property, No. 195 (II, 913).

And again: "The authority to control the child is not the natural right of the parents; it emanates from the state, and is an exercise of the police power." No. 196 (II, 914).

But in a preceding part of the same work, the learned writer says: "The law of nature requires the subjection of minors to parental control." No. 52 (I, 161).

The simple but none the less serious fallacy, into which both *Tiedeman* and *Ex parte Crouse* have fallen, is directly traceable to a misconception of the nature of a natural right. A natural right is nothing if not inalienable, nothing if not incapable of being permanently surrendered, nothing if not immune from unreasonable restriction. There is no need, in the present connection, to set this forth by abstract argument. For American jurisprudence the matter has been definitely settled by authoritative decisions, as we shall see in the next section.

The parental power, then, is not derived from the state.

"The patriarchal government was established by the Most High, and, with the necessary modifications, it exists at the present day. The authority of the parent over the youth and inexperience of his offspring rests on foundations far more sacred than the institutions of man." *Commonwealth v. Armstrong*, *supra*.

"This (parental) power is an emanation from God, and every attempt to infringe upon it, except from dire necessity, should be resisted in all well governed states." *People v. Turner* (1870), 55 Ill. 280, 8 Am. Rep. 645.

"Sometimes it is declared that the rearing of children is a function which the state delegates to parents, and which it may resume at will, for its welfare, through welfare of the child. The rearing of children is not in fact a function delegated by the state to the citizen, any more than the begetting of children is a delegated state function, and the theory of government recog-

nized by the declaration is responsible for absolutism in its most tyrannical form. The theory is expressly repudiated by the first two sections of the Bill of Rights of this state:

"All men are possessed of equal and inalienable rights, among which are life, liberty and the pursuit of happiness."

"All political power is inherent in the people, and all free governments are founded on their authority, and are instituted for their equal protection and benefit."

"Man has no higher right or interest or happiness than that for which the words 'family' and 'home' stand." *Denton v. James* (1920), 107 Kans. 729, 193 Pac. 307, 12 A. L. R. 1146.

3. *The parental right to control the education of the child is a part of the liberty guaranteed by the Constitution of the United States.*

In the great Foreign Language Case, where the question was, whether the state could prohibit the teaching of the German language in the grades, the Supreme Court of the United States held that the prohibition violated the constitutional rights of parents as well as teachers.

"Corresponding to the right of control, it is the natural duty of the parent to give his children education suitable to their station in life. . . . Evidently the legislature has attempted materially to interfere . . . with the power of parents to control the education of their own." *Meyer v. Nebraska* (1923), 262 U. S. 390, 43 S. Ct. 625, 67 L. Ed. 1042, 29 A. L. R. 1446.

In the Oregon Case, at first notorious, now celebrated, where the tremendous issue was compulsory attendance of public schools, the Supreme Court of the United States, in affirming the judgment of the District Court of the United States for the District of Oregon, quoted the same, thus:

"It declared . . . that parents and guardians, as a part of their liberty, might direct the education of children by selecting reputable teachers and places."

And the Supreme Court added:

"Under the doctrine of *Meyer v. Nebraska* we think it entirely plain that the Act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control. As often heretofore pointed out, rights guaranteed by the Constitution may

not be abridged by legislation which has no reasonable relation to some purpose within the competency of the state." *Pierce v. Society of Sisters* (1925), 268 U. S. 534, 45 S. Ct. 571, 69 L. Ed. 1070, 39 A. L. R. 468.

In *Farrington v. Tokushige* (1927), where the question concerned the regulation of Japanese private schools in Hawaii, the Supreme Court of the United States, while condemning arbitrary regulation, said:

"The Japanese parent has the right to direct the education of his own child without unreasonable restrictions; the Constitution protects him as well as those who speak another tongue." 273 U. S. 284, 47 S. Ct. 406.

The liberty guaranteed by the Constitution is the liberty of men by nature free. If parental control is recognized as a part of that liberty, it is recognized as a natural right—a right beyond the reach of the state to remove or alter.

4. *The parent has particular, definite and wide powers in the matter of his child's education.*

(a) The parent has the right to select the school his child shall attend and the teachers that shall instruct him, provided only they are reputable. *Commonwealth v. Armstrong*, *Meyer v. Nebraska*, *Pierce v. Society*, *Farrington v. Tokushige*, *supra*.

(b) The parent has the right to withdraw his child, who is attending public school, from such school during school hours, for the purpose of religious education. *People ex rel. Lewis v. Graves* (1926), 219 App. Div. 233; affirmed, 245 N. Y. 195, 156 N. E. 663.

(c) The parent has the right to select, within reason, the subjects his child shall study in the public school.

Where a father had forbidden his child to study geography, his authority was sustained.

"Certain studies are required to be taught in the public schools by statute. The rights of one pupil must be so exercised, undoubtedly, as not to prejudice the equal rights of other pupils. But the parent has the right to make a reasonable selection from the prescribed studies for his child to pursue, and this cannot possibly conflict with the equal rights of other pupils." *Morrow v. Wood* (1874), 35 Wis. 59.

In a like case, the Supreme Court of Illinois said: "Lawgivers

in all free countries, and, with few exceptions, in despotic governments, have deemed it wise to leave the education and nurture of the children of the state to the direction of the parent or guardian. This is, and has ever been, the spirit of our free institutions." *Rulison v. Post* (1875), 79 Ill. 567.

Illinois had a second case of the kind in 1877. The trustees of school districts had the power, conferred by statute, "to adopt and enforce all necessary rules and regulations for the management and government of the schools; to direct what branches of study shall be taught, and what text-books and apparatus shall be used." Under this authority the trustees of the Lake View district refused to admit to high school a boy who had failed to pass an examination in grammar, although he was sufficiently proficient in all other branches. The boy's father had forbidden him to study grammar and desired that he pursue no study that required a knowledge of grammar. The father resorted to the courts. The supreme court of the state, in ruling against the trustees, said:

"No parent has the right to demand that the interests of the children of others shall be sacrificed for the interests of his own child. . . . The rights of each are to be enjoyed and exercised only with reference to the equal rights of all others.

"But no attempt has hitherto been made in this state to deny, by law, all control by the parent over the education of his child. Upon the contrary, the policy of our law has ever been to recognize the right of the parent to determine to what extent his child shall be educated, during minority, presuming that his natural affections and superior opportunities of knowing the physical and mental capabilities and future prospects of his child will insure the adoption of that course which will most effectually promote the child's welfare." *Trustees v. People*, 87 Ill. 303.

In *State ex rel. Sheibley v. School District* (1891), 31 Neb. 552, 48 N. W. 393, a parent was similarly sustained in his refusal to allow his child to study grammar in the public school.

In *School Board v. Thompson* (1909), 24 Okla. 1, 103 Pac. 578, 24 L. R. A. N. S. 221, 19 Ann. Cas. 1188, the power of the parent to withdraw his child from singing lessons prescribed in public school is recognized.

Where a girl was expelled from public school for refusing,

under the direction of her parents, to study domestic science, a subject prescribed by the school board, the supreme court of Nebraska held that the expulsion was unjustified and that the school authorities must exercise their power over scholars with due regard for the natural rights of parents.

"The public school is one of the main bulwarks of our nation, and we would not knowingly do anything to undermine it; but we should be careful to avoid permitting our love for this noble institution to cause us to regard it as 'all in all' and destroy both the God-given and constitutional right of the parent to have some voice in the bringing up and education of his children. . . . In this age of agitation, such as the world has never known before, we want to be careful lest we carry the doctrine of governmental paternalism too far; for, after all is said and done, the prime factor in our scheme of government is the American home." *State ex rel. Kelley v. Ferguson* (1914), 95 Neb. 63, 144 N. W. 1039, 50 L. R. A. N. S. 266.

In *Hardwick v. Board of School Trustees* (1921), the supreme court of California denied the power of the school board, even under authority of statute, to require dancing, against the wishes of parents.

"Can it be that a law which vests in others the authority to teach and compel children to engage in those acts which their parents, upon what they regard as a well-founded theory, have conceived that it is not conducive to their personal welfare to adopt or follow, have specially and strictly enjoined them not to engage in, is a valid enactment? Has the state a right to enact a law or confer upon any public authorities a power, the effect of which would be to alienate in a measure the children from parental authority? May the parents be thus eliminated in any measure from consideration in the matter of the discipline and education of their children along lines looking to the building up of the personal character and the advancement of the personal welfare of the latter? These questions, of course, proceed upon the assumption that the views of parents affecting the education and disciplining of their children are reasonable, relate to matters in the rearing and education of their children as to which their voice and choice should first be heeded and not offensive to the moral well-being of the children or inconsistent

with the best interests of society; and to answer said questions in the affirmative would be to give sanction to a power over home life that might result in denying to parents their natural, as well as their constitutional right to govern and control, within the scope of just parental authority, their own progeny. Indeed, it would be distinctly revolutionary and possibly subversive of that home life so essential to the safety and security of society and the government which regulates it, the very opposite effect of what the public school system is designed to accomplish, to hold that any such over-reaching power existed in the state or any of its agencies." 205 Pac. (Cal.) 49.

In *People v. Stanley* (1927), the supreme court of Colorado denied the state the power to require the reading of the Bible in the public schools, where the parents object.

"The right of parents to have their children taught where, when, how, what, and by whom they may judge best, is among the liberties guaranteed by Sec. 1 of the Fourteenth Amendment of the U. S. Constitution." "Teachers and places must be reputable and the things taught not immoral or inimical to the public welfare."

Taking up the claim that a parent, who is unwilling to comply with curricular requirements of a statutorily authorized school board, has only one remedy, namely, to send his child to a private school, the court condemns the claim and reasserts the principle that a state may not exact a waiver of a federal constitutional right:

"The parent has a constitutional right to have his children educated in the public schools of the state. *Colo. Const.* art, 9, par. 2. He also has a constitutional right, as we have shown, to direct, within limits, his children's studies. The school board, though with full power to prescribe the studies, cannot make the surrender of the second a condition of the enjoyment of the first. They cannot say to him: 'You have a constitutional right to deny your child the study of biology, and you have a constitutional right to have him taught in the public schools, but, if you are admitted to the latter, we shall deny you the former.' This proposition has been more or less in doubt but is finally settled in *Terral v. Burke*, 257 U. S. 529, 42 S. Ct. 188, 66 L. Ed. 352, 21 A. L. R. 186." 255 Pac. (Colo.) 610.

5. A parent, when unduly deprived of the custody and control of his child, is deprived of property, in violation of constitutional law.

It is true that the person of a child is not property in the ordinary legal sense. As the court said in *Denton v. James*, supra: "Very often it is said, with a touch of derision, that a child is not a chattel, and a parent has no property in his child giving him right to custody, which is very true. The interest which a parent has in the nurture of his own offspring, and in the nearness to them for that purpose, lies in a different plane from that occupied by property; it transcends property."

It is also true that a father, deprived of the services of his child in divorce proceedings, is not deprived of property without due process of law. *Kenner v. Kenner* (1918), 139 Tenn. 700, 202 S. W. 723.

It is true, further, that a parent who is forbidden by law to send his child, under 12 years of age, to work in a cotton factory, cannot well claim that his property right is infringed, especially if all avenues of work are not closed to the child. *Starnes v. Albion Mfg. Co.* (1908), 147 N. C. 566, 61 S. E. 525, 17 L. R. A. N. S. 602, 15 Ann. Cas. 470.

However, it is well established, as I have shown, that the parent has custody and control of the child. But the moment the actions controlled assume any aspect or attribute of property, the right of control itself becomes a property right.

"Property, in its broader sense . . . is the right of dominion, possession and power of disposition." *Braceville Coal Co. v. People*, 147 Ill. 66, 35 N. E. 62, 37 Am. St. Rep. 206, 22 L. R. A. 340.

The child's right to work is a property right, and the parent's control of the child's labor is property.

The principle really needs no citation that "the father (or the widowed mother), as head of the family, is entitled to the services and earnings of the child so long as the latter is legally under his custody and control and not emancipated." 29 Cyc. 1623.

Consideration of this principle led Mr. Tiedeman to the following reflection, which is reproduced here without comment:

"When the child is really able to provide for himself or her-

self, may the state impose upon the parent the duty to support the child during the time that the state requires the child to be in attendance upon the schools? This might very properly be considered a doubtful exercise of the police power. Still, if the education is necessary to make the child a valuable citizen, and can be made compulsory; *as long as this requirement is kept within the limits of necessity*, it would seem that the maintenance of the child during its attendance upon the school would be as much the duty of the parent as to provide for the child's physical wants during its early infancy." (Italics inserted.) *Tiedeman*, op. cit., No. 199 (II, 933).

There is now no doubt as to the nature, under constitutional law, of the parental rights in the matter of education. To what extent these rights of liberty and property may be interfered with by the state will later appear.

CHARLES N. LISCHKA.

NOTES ON THE TEACHING OF RELIGION

SEVEN TIMES SEVEN MAKE ONE

Modern efforts at character education are something like Van Dyke's "Other Wise Man." As the story goes, he was late when the fortunate Three started on their quest, and his whole life was spent in continuous search for the End of all seeking. The tragic man never encountered Him until when, old in years, he was struck on the head by a stone loosened by the earthquake of the Crucifixion. Then his dimming eyes opened on the Eternal Vision. In "being busy about many things," modern education has slighted "the one thing necessary." Today, the dire effects have set schoolmen on their quest for character hurriedly—only to be bewildered at not finding the way. The words of the Imitation are again verified, "Without the Way there is no going."

And this terse statement of à Kempis may well stir up Catholic educators. Isn't it true that a great deal has been taken for granted in our own system? The atmosphere of the Catholic school, the example of the religious teacher, the holy pictures, the multiplication of pious exercises, the discipline flowing from reverence, all of these have been and are powerful instruments in the formation of a Christian. But they are only instruments, and they are not the only instruments. It is quite evident that they are external to the child, and character is essentially internal.

But we have lessons on virtue in our Catechism, it is urged. Surely, the child learns the virtues by heart, and understands them—at least the general meaning of the words. And this goes far, it would seem, to satisfy even Saint Thomas' demand when he says that "the will cannot rightly be directed to good, unless there be some knowledge of the truth, since the object of the will is good *understood*."¹

But there's the rub! It seems that the child has not always understood because the teacher has not always understood. Even where there has been concern about methods, direct and indirect, of developing the moral life of the children, something

¹ Summa Theologica, 2, 2ae, viii. c.

more fundamental has been overlooked. It is true that we have books written on the philosophy and psychology of character. We are doing splendid researches into temperament, will-reactions, intelligence, all of them important and helpful. But there is little searching in another direction. The theology of character education has been passed by. We need but to turn to the *Secunda Secundae* of the *Summa* of Saint Thomas where he treats of the Virtues, to convince ourselves of it.

One of the commentators on the Angelic Doctor calls this section "a detailed view of man's return to God." It is, in a somewhat startling sense, God's own curriculum for character. After all, life is meaningless unless we find our way home to God. And we get home safely when we gather the inclinations, the forces, and the desires that send us hither and thither, and bind them together in the union that is virtue. The more we convert the byways into the Highway, the more we reduce our lives to simplicity, to singleness of aim, the more we have and are "characters." For we have become one, we are integrated. And the most acceptable definition to those interested in character education is that character is an "integrated personality."

We know that the soul renewed in Baptism is given the seven virtues, the three theological and the four moral ones. And these virtues are not merely seven adornments of the soul; they are capacities for action, for growth, and they demand just that. The child is supposed to cooperate with these helps. The little one is supposed to start unifying his life. From his earliest years, the Christian soul must acquire virtues.

The acquisition of the virtues supposes exercise. No virtue is acquired without a struggle. Even a child knows that there is conflict, and that this demands a choice by the will. Which is all the more reason why a child should know clearly that God is giving him a decided "lift" in the right direction. The child must see with his "other eyes," which is Faith; he must trust and confide in his Heavenly Father, which is Hope; he must love Him and His other children, and that is Love. His life must be ordered aright, with his will bent on following Jesus who came to show the way, and this is Prudence; He must give everyone his due—to God by loving acts of religion, to his elders by obedience, to those about him by fair play—

and this is Justice; He must take the middle way, avoiding the extremes of selfishness and disrespect for self, and this is Temperance; finally, he must be brave enough to do constantly the hard things that even a young life asks, because His big Brother bore the Cross, and this is Fortitude. And underlying all of these, and their support and safety, is the virtue of knowing one's place, Humility, a virtue which flows from his Faith and is strengthened by and is the strength of the other virtues.

All of this, however, may not advance us far on the task of helping the child to form his character. It will be said that this is still too vague. But under each one of these general virtues, Saint Thomas gives us the annexed virtues and the opposing vices. And this list is very comprehensive and intelligible. While it may seem to take us to the other extreme of having an abundance of objectives, it is so synthetic that we are always conscious of our aim.

An example of the power and beauty of this synthesis is given us in the work of art accomplished in the Sacred Heart Church of Pittsburgh, Pa., where the middle aisle is "Studded with symbolic representations" of sixty-two virtues. An outline of this work, which is also a suggestion for materials for character education, is given in the October, 1928, number of the REVIEW.

Yet all of this remains on paper, confined by the fetters of type. Not entirely. At present, one research student is attempting to define more concretely these objectives so as to make them available for practical usage. And the gathering of religious materials for the working out of the system has gone apace. With these in hand, the alert teacher will cease to find God's own curriculum for character a mere outline, and nothing more. Meditation for children is coming to the fore, and with it children who will be, by God's grace, all life long "children in heart but not in intellect."² Last year, one of the theses for degree at the Catholic University was a practical working out of a plan to make the Lenten Liturgy function in the education of character.³ Spiritual reading is being graded at present by a graduate student at Sisters' College. And in-

² St. Thomas Aquinas, Comm. in 1 Cor. 14, Lectio. iv.

³ Gebhard, Rev. H. J., Character Formation and Lenten Liturgy. Washington, 1928.

telligent work is being done in the preparation for Confession and Holy Communion which are the crown of character formation.⁴

So when the little ones are ready, according to God's plan, for the coming of the Holy Spirit in Confirmation, they can be expected to bear the fruit of it through their lives. Then at least Heaven—if not all earth—will testify that the "character of Confirmation is a distinctive sign . . . between those who are grown up spiritually and those of whom it is written 'as new-born babes'."⁵

The Holy Spirit will find them prepared for the increase of God's unifying grace. Another infusion of gifts will be theirs, the sevenfold multiplication of what they have received in Baptism—the Wisdom, Knowledge, Understanding, Counsel, Piety, Fortitude, and Fear of the Lord—which will enable them, with their cooperation and will, to integrate their personalities.

Granted cooperation—and the child will try if we show him the way, and get him to understand it—we can expect something of our efforts at Christian character education. Philosophy and psychology of character have their places and their importance can not be challenged. We need to know the child's mind and will, and we must devise methods to use them to the fullest. But we need to know and to realize in an enthusiastic way, the divinely given capacity of a Christian to be a child of God. Summing up and perfecting all efforts at character education is the theology of character to which Saint Thomas points in his unfaltering manner. Seven virtues given in Baptism and developed by exercise, multiplied by the seven Gifts given at Confirmation is the recipe for an integrated personality. Seven times seven do, indeed, make one.

DANIEL M. DOUGHERTY.

⁴The Spiritual Way, a Religious of the Cenacle. New York, 1928.

⁵St. Thomas Aquinas, *Summa Theologica*, 3, 72, 5, 1.

EDUCATIONAL NOTES

THE AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION

The Rev. John F. McCormick, S. J., head of the Department of Philosophy at Marquette University, was elected president of the American Catholic Philosophical Association at the conclusion of its fourth annual meeting, held at Marquette in Milwaukee, on December 27 and 28.

Seven papers on various subjects in the field of philosophy were read by some of the most eminent Catholic philosophers in the country. The Rt. Rev. Msgr. James Hugh Ryan, rector of the Catholic University of America, who last year was secretary-treasurer of the association, was elected vice-president, and the Rev. Dr. Fulton J. Sheen of the Catholic University was elected secretary-treasurer. The Rev. Dr. Gerald P. Phelan of St. Michael's College, University of Toronto, and Prof. William F. Roemer of the University of Notre Dame, were chosen as new members of the executive council.

The "urge to production" is the key to the American's adjustment of values, the Rev. Francis Augustine Walsh, O.S.B., of St. Anselm's Priory, Washington, declared in his paper on "Trends in American Thought." This urge Dr. Walsh described as "the highest product of a developing people in their formal philosophy."

While philosophy does rise above the national, said the speaker, it is doubtful if a single philosopher has yet attained a world-view. "Each generation, each nation," he asserted, "gathers its own stock of ideas and builds upon them its eternal hope." Thus, he concluded, the great question is what skeins eventually will constitute the warp and woof of American philosophy, in a country which he described as one "rapidly becoming a laboratory nation."

"We are a nation of experimenters; education, social science, economics, polity and even ethics are stripped of principles and popularity as well as scientifically subjected to the method of trial and failure." What comes from the factory, the railroad yard, the garage and hangar, he contended, may not be lucid philosophy, but it is philosophy in the making.

The Rev. J. Vincent Kelly, S.J., of Marquette, discussing "The

Teaching of Philosophy in the College," reminded that "philosophy is a living subject, every branch having its intimate relations to life." "Every branch of it answers, or at least discusses, questions which the human mind in its growing experiences with men and things almost inevitably asks itself and seeks to answer," he said. The difficulty in making philosophy interesting, he found, was that "the average mind has a notorious capacity for ignoring the abstract."

The Rev. Dr. Jules A. Baisnee, S.S., of the Sulpician Seminary, Washington, discussed "The Method of Teaching Philosophy in the Seminary." He emphasized that philosophy should not be made a mere stepping stone to theology, but should be studied for its own sake. Training to personal thinking, he added, should be encouraged by object-lessons, the writing of essays and formal disputations or informal debates.

The Rev. Dr. Charles C. Miltner, C.S.C., of Notre Dame University, spoke on "Some Types of Recent Ethical Theory." Men are inveterate moralizers, said Father Miltner, and invariably espouse some moral theory. But just at present, he added, the World War and the growth of religious scepticism have shaken the confidence of many in the old moral theories and caused them to look to some more recent ethical theories.

The Rev. Virgil Michel, O.S.B., of St. John's College, Collegeville, Minn., spoke on "The Metaphysical Foundations of Moral Obligation." The ethical "must," he declared, is "the intrinsic urge to order and perfection in rational human nature," and is not separable from human nature. But beyond human nature, he asserted, there must be an ultimate foundation of moral obligation. This problem is answered variously, he said, but the answer of theism alone is satisfactory. "In God," he declared, "we have the basis of the absolute character of 'must' and an absolute will-to-oblige. Yet no arbitrary determination of the Divine Will is superimposed on human nature. The latter is a participation in God's being."

The paper of the Rev. Paul Hanly Furfey, of the Catholic University, on "Some Recent Tendencies in the Philosophy of Society," was read by the Rev. William T. Dillon of St. Joseph's College, Brooklyn, because of Dr. Furfey's illness.

"Modern sociology is characterized by the increasing use of the scientific method," Dr. Furfey asserted. "Whereas the older

school of sociology was content with *a priori* theories, the newer social scientists insist that theories shall be derived from carefully gathered facts. This new scientific method has already made possible unexampled triumphs in practical social work."

The relation between this new school and the old school should be one of "helpful cooperation," Dr. Furfey held. "There must be a constant interaction between the two tendencies."

"The necessity of sound philosophy in the field of social science is more evident today than ever before," he asserted, "principally because social science is having a larger actual influence on human affairs than ever before."

"Ethicians have nothing to learn from psychology in respect to the ultimate foundations of morality," Dr. Phelan asserted in his paper on "Psychology and Ethics." Several contemporary systems of psychology, he added, are disruptive of sound ethics.

THE CATHOLIC EDUCATIONAL ASSOCIATION OF PENNSYLVANIA

On December 27, with more than 800 priests, nuns and laymen, interested in the education of the Catholic youth of Pennsylvania in attendance, the ninth annual convention of the Catholic Educational Association of Pennsylvania was officially opened in St. Peter's Cathedral, Erie, with Pontifical High Mass celebrated by the Rt. Rev. John Mark Gannon, D.D. D.C.L., LL.D., Bishop of Erie.

Representatives of Catholic schools and colleges from all parts of Pennsylvania gathered for the convention.

The Rev. Joseph J. Wehrle, D.D., headmaster of the Cathedral Prep and Diocesan Superintendent of Schools, gave the opening address of the convention, speaking on "Some Modern Problems in Character Training."

On Thursday night Bishop Gannon was host to the clergy and lay delegates at a banquet in the Hotel Lawrence. All of the men delegates to the convention, as well as those diocesan priests who have parochial schools connected with their parishes, were guests of the Bishop for the occasion.

In addition to the program as carried out Thursday morning the remaining time for the convention was given as follows:

Friday Morning

10:30—Paper: The Problem Method in the Teaching of Geography, Sister M. Lauretta, A. B., supervisor, Bernadine Sisters,

Wilkes-Barre, Pa. Discussion: Sister M. Patricia, O.S.B., M. A., St. Benedict's Academy, Erie, Pa.; Sister M. Regina, M.A., Harrisburg, Pa.

Friday Afternoon

1:30—Paper: The Future of the Catholic High School, the Rev. Brother Philip, F.C.S., L.H.D., Principal, Catholic High School, Pittsburgh, Pa. Discussion: Sister M. Hilda, Ph.B., Supervisor, Scranton; the Rev. Martin Noon Glynn, M.A., Erie, Pa.

College Section

Friday Morning, December 28, 1928

10:30—The Carnegie Foundation Survey in Pennsylvania Schools, Doctor W. S. Learned, Carnegie Foundation for the Advancement of Teaching, New York. Discussion: College representatives.

Erie Diocesan Session

Saturday Morning, December 29, 1928

9:00—Paper: A Central Erie Diocesan Teachers' Training School, the Rev. Joseph J. Wehrle, S.T.D., Superintendent of Catholic schools. Discussion: Representatives of teaching orders in the diocese.

10:00—Paper: The Limits of Mathematics in Grades and High School—Composite Mathematics, Standards, Course of Study, the Rev. Raymond C. McQuillen, S.T.D., Assistant Superintendent of Catholic Schools. Round table discussion.

11:00—Paper: The Teaching of English in the Grades in Its Relation to High School English, Sister M. Cornelia, M.A., Villa Maria, Erie, Pa. Round table discussion.

AMERICAN CATHOLIC HISTORICAL ASSOCIATION

The tenth annual meeting of The American Catholic Historical association will be held at the Catholic University of America at Washington during Christmas week in 1929, and will take the form of an international celebration of the centennial of the Catholic Emancipation (1829-1929), it was announced at the close of the Association's ninth annual meeting, held at Indianapolis, December 28 to 31.

In deciding to hold next year's meeting at Washington, the executive council of the Association accepted an invitation extended to the body by the Rt. Rev. Msgr. James H. Ryan, rector of the Catholic University. The Rt. Rev. Bishop Thomas J. Shahan, rector emeritus of the Catholic University and chairman of the association's program committee, will direct the planning of the next meeting, it was revealed. The Rev. Dr. Peter Guilday, professor of church history at the Catholic University and secretary of the association, will communicate with Catholic scholars in England, Ireland and Australia, for the purpose of bringing world-wide cooperation and interest from English-speaking Catholics to this gathering.

New Officers Chosen

Dr. Leo Francis Stock of the Department of Historical Research, Carnegie Institution, Washington, was elected president of the association for the coming year.

Other officers elected are: Dr. Francis J. Tschan of Pennsylvania State College, first vice-president; the Rev. Francis S. Betten, S.J., of Marquette University, second vice-president; Dr. Guilday, secretary; the Rev. Dr. Edward J. Hickey of Detroit, assistant secretary; the Rev. Dr. G. B. Stratemeier, O.P., of Washington, archivist, and the Rt. Rev. Msgr. C. F. Thomas of Washington, treasurer.

The executive council was selected to be composed of Bishop Shahan, the Rt. Rev. Msgr. Arthur T. Connolly of Boston, Carlton J. H. Hayes of Columbia University, Dr. James J. Walsh, and Thomas F. Meehan of New York.

CHRISTIAN BROTHERS AT THE CATHOLIC UNIVERSITY

Ground was broken on December 12 for a new affiliated college of the Catholic University of America—De La Salle College, a training school for Brothers of the Christian Schools and a boarding high school for boys. It is expected that the cornerstone of the college will be put in place in May and that students can be received next fall.

De La Salle College, the joint project of the New York and Baltimore Provinces of the Christian Brothers, is the first such training school projected by this teaching body in this country.

It will collect at the Catholic University of America here the Christian Brother scholastics along the entire eastern seaboard, affording them the opportunity of completing their preparatory studies in the atmosphere of this center of Catholic education, and with all of its facilities at their disposal. Heretofore, Christian Brother scholastics have been compelled to make their higher studies in various universities, depending upon their location.

The Rt. Rev. Msgr. James H. Ryan, Rector of the Catholic University of America, who turned the first earth for the new college, delivered the only address of the occasion, welcoming De La Salle to the group of colleges affiliated with the University.

"The time will come," said Monsignor Ryan, "when we shall look back upon this day as a glorious event in the history of the Christian Brothers and of the Catholic University of America."

In conclusion, he predicted that from this institution "will go forth a group of young men who will represent the finest flowering of American Catholic manhood," and pledged to the Christian Brothers every help and cooperation that the Catholic University can give to De La Salle College.

REVIEWS AND NOTICES

Scholastic Metaphysics, by John F. McCormick, S.J. Chicago: Loyola University Press, 1928. Pp. xix, 253.

If we compare this book with, for example, the *General Metaphysics* of John Rickaby, S.J., we find that it has in small compass a great deal more than is found in the more expansive work. It has a far better collection of references and is better indexed. It does not waste too much space on theories unheard of since the days of Pericles. It is a succinct, clear-cut exposition of sound metaphysical science. Primarily a textbook, the general reader will find that in its perusal he will have to pause and grasp it firmly, sentence by sentence. There is no undigested mass of verbiage, and no far-fetched effort at metaphorical allusion. The work follows the order of the standard Latin texts in use in seminaries and colleges, and requires the same careful attention. The student is directed to sources which are accessible in the English language, and, what is useful for beginners, he is shown how to look up and read the *Summa Theologica* of St. Thomas. Articles worth while, appearing in contemporary journals, are not neglected, and we note with pleasure several references to the *New Scholasticism*.

The exposition of unity, truth, goodness, being, is what might be called standard. These fundamental concepts do not lend themselves to novelty, any more than they change from age to age. The classic or scholastic understanding of them is a necessary part of every thorough education. The section dealing with Beauty stands out a little more prominently than in most of the older texts, but here, as elsewhere, St. Thomas is made to speak in his own words. The controversy on essence and existence is given a place in Chapter III; on the principle that *entia non sunt multiplicanda*, the author holds that the real distinction should be abandoned in favor of the distinction of reason. In Chapters IX and X, the Aristotelean concept of a fourfold division of cause is strongly defended. The position of Hume is stated in his own words and is shown to be indefensible. The refutation of the Kantian theory is accomplished by establishing the objective validity of the idea of cause; the arguments of Kant are not given in detail, but it is rightly indicated that they have their root in the epistemological problem, where their fuller treatment belongs. Under Material and Formal Cause, we find the scholastic doctrine of matter and

form and its application to the material universe. We should like to see a clearer statement of the author's view on the existence of elements in a compound, and whether or not substantial form should be said to belong properly to the molecule, the atom, or the electron. The electron theory is rejected as a metaphysical theory, with the statement that "it seems reducible to some form of atomism or dynamism." Substantial change ought to be considered in the light of modern chemistry; we must either reject outright the chemistry of atoms and electrons, or show that for the inorganic world the hylemorphic theory is still necessary or at least adaptable. Is it fair to find an argument based on substantial change as a fact of experience with a lack of any positive declaration of just where that change may be found? If we limit it to the organic world, the traditional position is abandoned. It is not satisfactory to prove substantial change by an appeal to living things, and carry a theory resting on this over to the inorganic world. The subjects of Vitalism and Neo-Vitalism are well treated; the human soul is assigned its rightful place and its substantial, spiritual essence explained and defended.

Something could be added to the paragraph on Necessary and Contingent Being, on page 31. It should be pointed out that contingent being has the reason for its existence not in itself, but in another, and that the hypothetical necessity of a contingent being depends on the action of its cause. Hence, it is hardly correct to cite as an example of hypothetical necessity the fact that, if a being exist, it cannot non-exist at the same time. This necessity is absolute, not hypothetical, and belongs to God as well as to creatures.

F. A. WALSH.

Grammar in Action, by J. C. Tressler, Head of the Department of English, Richmond Hill High School, New York City. Boston: D. C. Heath and Co., 1928. Pp. 285.

Here is a little volume of 285 pages, just about perfect in mechanical make-up, thoroughly consistent in excluding all but functional grammar, and literally abounding in exercises. The hub of the text is the sentence. All that contributes to an understanding of the sentence, all that teaches the pupil to write smooth, varied sentences, all that enables him to check up on the correctness of his sentences are included in this little text, not in the form of abstract rules and principles but "in action." The title is not a misnomer. Some 2,000 sentences rather evenly distributed

throughout the text enable the pupil actually to see grammar in action. These 2,000 sentences do not include the half-dozen sentences which usually introduce each topic under discussion and lead up to the formulation of what is correct usage. Nor does it include pupil-prepared sentences which are often required. These sentences are exceptionally well chosen, being neither childish nor abstruse. They show a background of acquaintance with books and with social life. They occur sometimes as exercises in which a choice must be made between two or more words, sometimes as completion exercises; sometimes as exercises that need correction, but most frequently as exercises requiring selection, analysis, substitution. Capitalization and punctuation usage is sprinkled throughout the text in connection with the various topics; they are not concentrated in a single chapter but are introduced when needed.

Three gigantic tasks of the teacher of English grammar are connected with transitive and intransitive verbs, relative, clauses, and verbals. All three are well presented and abundantly illustrated. Much exercise is given in changing sentences compounded with "and" into complex sentences. On the whole, the text is exceptionally fine for *practice* with the sentence, simple, complex, and compound, with a view, it would seem, to improving sentence structure first, and then punctuation. It is functional grammar with the main points summarized at the end of each chapter.

The reviewer, however, believes that the distinction between literary correctness and colloquial correctness is unfortunate. If it takes such strenuous work on the part of both teacher and pupil to teach the proper use of the objective case of the pronoun when we consistently ban the so-called colloquially correct forms as "It is me," "Who is this for?", what will it be when we allow these forms under some circumstances? Until a majority of careful writers actually use these forms, it seems preferable to omit them from the school program.

A SISTER OF DIVINE PROVIDENCE,
Melbourne, Kentucky.

Books Received

Educational

American Council Tests in Civics and Government, Economics, European History, Solid Geometry, and Trigonometry. Yonkers-on-Hudson, N. Y.: World Book Company, 1928.

The Commonwealth Fund, Child Health Demonstration Committee, Bulletin No. 9. November, 1928: *Serving the Child in Fargo*, Part Three of the Final Report on the Fargo Demonstration. New York: The Commonwealth Fund, Division of Publications, 578 Madison Avenue. Pp. 127.

Danforth, Dorothy: *Silent Reading Devices*; First Series. New York: Henry Holt and Company, 1928.

Mary Salome, Sister, O.S.F.: *The Community School Visitor*. Milwaukee: The Bruce Publishing Company, 1928. Pp. 190.

Modern Foreign Language Study: *Enrollment in the Foreign Languages in Secondary Schools and Colleges in the United States*. New York: The Macmillan Company, 1928. Pp. 453.

Mueller, A. D., Ph.D.: *Teaching in Secondary Schools*. New York: The Century Company, 1928. Pp. xix+452. Price, \$2.25.

Park, Maxwell G.: *A Problem-Outline in Fundamental Principles of Teaching and Learning*. New York: The Century Company, 1928. Pp. 122. Price, \$1.25.

Wickman, E. K.: *Children's Behavior and Teachers' Attitudes*. New York: The Commonwealth Fund, Division of Publications, 578 Madison Avenue, 1928. Pp. 247. Price, \$2.00.

Textbooks

Crenshaw, Bolling H., M.E.; Harkin, Duncan C., Ph.D.: *College Algebra*. Philadelphia, Pa.: P. Blakiston's Son & Company, 1929. Pp. xi+224. Price, \$1.75.

Dull, Charles E.: *Modern Physics*. New York: Henry Holt and Company, 1929. Pp. viii+778.

Morton, Robert Lee: *Laboratory Exercises in Educational Statistics*, with Tables. New York: Silver, Burdett and Company, 1928. Pp. vii+145+lii.

Van Duesen, Elizabeth Kneipple: *Tables of Borinquen* (Porto Rico). New York: Silver, Burdett and Company, 1928. Pp. vii+294.

General

Britt, Dom Matthew, O.S.B.: *A Dictionary of the Psalter*. New York: Benziger Brothers, 1928. Pp. xxxvi+299. Price, \$4.50.

Carroll, Patrick J.: *Heart Hermitage and Other Poems*. Chicago: Scott, Foresman & Company, 1928. Pp. 104. Price, \$1.60.

Helen Louise, Sister: *Sister Julia, A Sister of Notre Dame de Namur*. New York: Benziger Brothers, 1928. Pp. xii+375. Price, \$5.00.

Husslein, Rev. Joseph, S.J., Ph.D., *The Reign of Christ, The Immortal King of Ages*. New York: P. J. Kenedy & Sons. Pp. x+265. Price, \$2.00.

Life Insurance Presidents, Association of: *Proceedings of the Twenty-Second Annual Convention*, at Hotel Astor, New York, on December 13 and 14, 1928.

Pallen, Conde B.: *The King's Coil*. New York: Manhattanville Press, 1928. Pp. 293. Price, \$2.00.

Pamphlets

Ahern, Major George P.: *Deforested America*. Washington, D. C., 1617 Rhode Island Avenue. Price, 20 cents.

Bureau of Education Publications: Bulletin, 1928, No. 17, *Bulletins of the Bureau of Education, 1906-1927*. Bulletin, 1928, No. 15, Covert, Timon: *Educational Achievements in One-Teacher and Larger Rural Schools*. Bulletin, 1928, No. 18, Proffitt, Maris M.: *Private and Endowed Schools Offering Trade and Industrial Courses*.

The Carnegie Foundation for the Advancement of Teaching, Bulletin Number 22, *A Retirement Plan For Colorado Public Schools*. New York: 1928. Pp. 72.

Columbia University, Bulletin of Information, 29th Series, No. 12, December 22, 1928. Report of the President, 1928. New York: Morningside Heights.

James, George F.: *Eight Years of the C. M. T. C.* Chicago Military Training Camps Association of the United States.

Manzetti, Rt. Rev. Leo P.: *Modern Church Musicians* (A Reply). Baltimore: John Murphy Company, 219 Park Avenue.

Paulist Pamphlets: Buchanan, Rosemary; *Are You in Style?* Gillis, Rev. James M., C.S.P.: *The Triumph of Failure*. McSorley, Rev. Joseph, C.S.P.: *May I Hope?* New York: The Paulist Press.

Perrin, Ethel, Turner, Grace: *Play Day, The Spirit of Sport*. New York: American Child Health Association, 1929. Pp. 77, Price, 35 cents.